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THE UTAH PIONEERS.

CELEBRATION OF THE ENTRANCE OF THE PIONEERS
INTO GREAT SALT LAKE VALLEY.

9

THIRTY-THIRD ANNIVERSARY, JULY 24, 1881.

C. W. Locander

by

FULL ACCOUNT OF THE PROCEEDINGS.

THE PROCESSION.—THE SPEECHES.—THE MUSIC.—THE
DECORATIONS.—DESCRIPTIVE AND HISTORICAL
DISCOURSE ON THE PIONEERS.

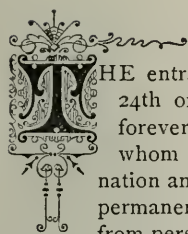
SALT LAKE CITY:

DESERET NEWS PRINTING AND PUBLISHING ESTABLISHMENT.

1880.

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CELEBRATION OF PIONEERS' DAY.



THE entrance of the Pioneers into Great Salt Lake Valley on the 24th of July, 1847, was an event that should be commemorated forever. It was not only of vast importance to the people of whom the Pioneers were the advance guard, but directly to the nation and incidentally to the whole world. A place was found for a permanent home, where a banished and afflicted community could rest from persecution and mobocracy, worship God in their chosen way without molestation, and win from the elements by industry the necessities and comforts of life. An unknown region was opened up to American energy and enterprise, and the way prepared for the development of the surrounding country and its annexation to the public domain of the United States. And a spot was brought into universal attention, where people of every tribe and tongue can congregate, dwell together in peace and learn and do the will of Jehovah.

To the Latter-day Saints it is a day of days. It marks a turning point in their history. Up to that time their path was crimsoned with the blood of their martyrs, and made lurid by the fire of their burning homes. From the hour when the heavens were unveiled to the Seer of the nineteenth century, and the authority of the holy priesthood was restored to earth, the vials of Sectarian wrath, and the bitterness of religious intolerance were poured out upon the heads of the hated "Mormons." Five times they were driven from their possessions. Their property—earned by hard and honest toil—was confiscated when not destroyed by violence. Many of their number fell a sacrifice to ruthless bigotry, while wives and sisters were ravished and little children were brained by brutes led on by so-called "Christian" preachers. Their Prophet and Patriarch were slain in cold blood and no redress was available. Houseless and friendless, they were driven from the confines of civilization and left to perish by the hands of savages, on the border of the great American Desert.

But from the day when the Pioneers, one hundred and forty-three in number, led by President Brigham Young, after their matchless journey over the plains and mountains, passed through the gorge in the Wasatch now known as Emigration Cañon, and marched down to the lonely spot where at present

stands this beautiful city, the bright rays of prosperity's sun have beamed joyously for the sons and daughters of Zion. The parched ground has become a watered garden. The desert has bloomed with beauty. The sage covered land has brought forth in its strength. The waters have increased in volume and given fertility to the barren earth, while new springs have broken forth in unexpected places. The sand has been turned into loam, and the clay into rich soil, while the deadly mineral has given place to living elements, and all the products that are needful for pleasurable food have yielded their fruits in marvelous abundance. Peace has smiled upon the homes of industry. Thanksgiving and the voice of melody have wakened new echoes in the hoary headed mountains where once the howling of the wolf or the rude yell of the savage were the only sounds sent back from their deep recesses. The waves of outside anger, rolling up as if to fall upon them as of old, have been beaten back, leaving the Saints untouched, except by a faint spray to remind them of the past, and of the Hand that has preserved them. No weapon that has been formed against them has prospered. They have strengthened themselves in the God of Jacob and watched His manifest providences in their behalf, overruling all things for their good. Their families have multiplied like a flock. Their schools have improved and their churches have increased, while their Temples have been built as the Lord has directed. Their missionaries have traveled in many lands and brought home converts from afar. Steam and the electric fluid have been utilized for their good. The triumphs of science have ministered to their comfort. God has been with them and their leaders, and the heavenly hosts have co-operated with them. Their future is full of glorious promise, and their prospects were never so encouraging as now. Should they not, then, hail the day of the Pioneers and commemorate it always?

All people who are not blinded by prejudice and partizan bias might consistently join with us in celebrating the day we honor. The hardy Pioneers came upon Mexican soil as American citizens, whose brothers and sons, five hundred in number, were serving in the Mexican war. The Star and Stripes were unfurled, and the nation that had withheld its protection when our rights were assailed, that had left us to perish and closed its ears to our cries, was still honored and its Constitution venerated. And the new colony in the Rocky Mountains formed a base of supplies for the gold hunter and the adventurous seeker for a home in the West, and made possible the settlement and development of the States and Territories which now adorn this western slope. For this and the aid we have rendered to the pilgrims from the East, who were not of us, but were pushing their way to the West, we are entitled at least to the thanks of the nation, and the commendation of all just people.

We celebrate the day of our deliverance as part of the people of the United States, although barred out from the rights of statehood, and treated coldly by the Government. We have cast off no allegiance; we have cherished no national resentments; and are as devoted to the principles of constitutional liberty and obedience as any people in the land. And at the same time we celebrate the day as the Saints of the Most High God, whom He delivered out of trouble, whom He has planted on high in the midst of the mountains, whom He has protected and prospered, and whom He has promised to sustain while we keep our covenants with Him. We wish to impress this

upon our children, and our children's children, that from generation to generation God's great deliverance may be made known in Israel, and that our posterity may be led to honor and obey their fathers' God.

The first grand celebration of Pioneer Day was held on the 24th of July, 1849. A bowery was erected for the services, one hundred feet long by sixty wide, and a canopy extended on either side about one hundred feet. The national flag, measuring sixty-five feet in length, was unfurled at the top of a liberty pole one hundred and four feet high. The day was ushered in by the firing of guns and spirit-stirring music from the band. A grand procession was formed as follows:

Horace S. Eldredge, Marshal, on horseback, in military uniform.

Brass Band.

Twelve Bishops, bearing the banners of their wards.

Twenty-four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying in his right hand the Declaration of Independence and the Constitution of the United States, with a sword sheathed in his left hand; one of them carrying a beautiful banner, inscribed on it, "The Zion of the Lord."

Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders, and wreaths of white roses on their heads, each carrying the Bible and Book of Mormon, and one bearing a very neat banner, "Hail to our Chieftain."

Newel K. Whitney, Bishop; Thomas Bullock, Clerk.

John Smith, Patriarch.

Brigham Young, Willard Richards, Parley P. Pratt, Heber C. Kimball, Charles C. Rich, John Taylor, Erastus Snow.

Daniel Spencer, D. Fullmer, Willard Snow.

Twelve Bishops, carrying flags of their wards.

Twenty-four Silver Greys, led by Isaac Morley, Patriarch, each having a staff, painted red on the upper part, and a bunch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty and Truth."

The services were opened with prayer by Elder Erastus Snow. Richard Ballantyne presented the Declaration of Independence and the Constitution of the United States to President Brigham Young, who led the audience in three rousing cheers of "*May it live for ever.*" The Declaration of Independence was read; songs, speeches, toasts, sentiments, and music followed, and then came a grand dinner free to everybody. Several thousands of the Saints and several hundreds of emigrants on their way to California, partook of the repast. The feast was composed of the products of the ground which but two years before was a desert waste. The Saints joined in shouting "Hosannah to God and the Lamb," and a day of rejoicing was spent such as this valley had never seen before.

The thirty-third anniversary of the entrance of the Pioneers into Salt Lake Valley was appropriately celebrated in Salt Lake City, on Saturday the 24th of July, 1880. The arrangements for the day were entrusted to a general committee composed of the following persons: Joseph E. Taylor, Wilford Woodruff, George Goddard, Samuel L. Evans, William Eddington, Joseph

H. Felt, George M. Ottinger, Thomas E. Taylor, William H. Rowe, Charles R. Savage and Emmeline B. Wells. The marshals of the day were General Robert T. Burton, Col. John R. Winder and Col. Theodore McKean. A large number of sub-committees were appointed, who managed the several sections and departments, each settling its own expenses. It was a general holiday. The trains brought in visitors in large numbers from various parts of the Territory, the stores were closed, business was suspended, and the people, prepared by previous announcements, were ready to do honor to the occasion, and celebrate at the same time the grand work of the noble Pioneers and the glad Year of Jubilee. The public buildings and many of the stores and private houses were decorated with flags, the stars and stripes showing gaily in every direction, and the streets at an early hour presented a very animated appearance. The Sunday schools met at the school houses, and marched to the places appointed where the children might see the procession, and the various sub-divisions of the pageant promptly appeared in the localities assigned to each and were received by the marshals and their aides. Notwithstanding the immense crowds that thronged the broad streets, the utmost order prevailed; good humor, gratitude to God, respect for the occasion and that love of peace and harmony characteristic of the people of Utah, calming and regulating the exuberance of feeling natural at such a time. The weather was lovely, the sky clear, the sunshine warm and brilliant, a light breeze stirring, and the air balmy and healthful. The dust had been laid on the route of the procession by the labors of the Fire Department, and everything moved into place like the skillfully prepared sections of a perfect piece of machinery.

THE PROCESSION.

The grand procession began forming at eight o'clock in the morning, on First South Street, and a short time after the appointed hour of starting began to move forward. The head of the column moved at the call of Charles M. Evans, bugler of the Pioneers, from the corner of Second West and First South Streets, and proceeded eastward, the entire procession, a grand and beautiful display of over three miles in length, countermarching on First South Street, to Seventh East, thence west to Third East, thence north to South Temple Street, and thence west to the Tabernacle. The order of marching was observed according to the published programme. At the head of the procession were the surviving pioneers of 1847, in five wagons, preceded by two horsemen. In the first wagon, which was drawn by eight horses, were Wilford Woodruff, Orson Pratt, C. C. Rich, Erastus Snow, A. Carrington, Joseph Young, John Brown, Thomas Bullock, H. K. Whitney, Aaron Farr, Zebedee Coltrin, T. O. Angell and Thomas Grover. The horsemen ahead were Jacob Weiler and John Pack, the former being among the first to enter the valley in 1847, to break a road for the main body that followed.

A portrait of the late President Brigham Young was exhibited on either side of the first wagon, with the inscription, "Gone Before Us," on one side, and "Absent but not Forgotten" on the other. Above them was the old pioneer banner, on which were the names of all the Pioneers and a picture of Joseph Smith, the prophet, in the act of blowing a trumpet. On the same

wagon was the United States flag. The remainder of the Pioneers* were in other wagons behind.† They were followed by Captain Beesley's martial band.

Next came, in wagons, the surviving members of Zion's Camp.* The Mormon Battalion followed, accoutred in their rusty and ragged regimentals, with their worn out but honored old flag floating over their heads.* After them came a wagon, with ladies, having a banner inscribed, "We Represent the Women of the Mormon Battalion."

Following, in a carriage drawn by four black horses and another carriage drawn by two horses, were President John Taylor, Apostles George Q. Cannon, Brigham Young and Joseph F. Smith, Counselor D. H. Wells and Secretary L. J. Nuttall. Behind, in carriages, came the Presidency of the Seventies, and Bishop Edward Hunter and Counselors.

The minute men followed on horseback, led by Col. H. P. Kimball, with a banner on which appeared the mottoes "The Guards" and "Always Ready." Next were the Union Glee Club in a covered vehicle, and after marched the Croxall Brass Band.

The General Committee rode in a carriage, and next to them were the Presidency of Salt Lake and other Stakes of Zion, followed by the High Councilors, and the Quorums of the High Priests, Seventies, Elders, Bishops, Priests and Deacons, each with appropriate banners, that of the lesser Priesthood having inscribed the words of the angel when ordaining Joseph Smith and Oliver Cowdery, viz: "This Priesthood shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." Midway among these quorums, which marched afoot, was the Tenth Ward Brass Band.

The Relief Societies were in three carriages, the representatives being Sisters Eliza R. Snow, Elizabeth A. Whitney, Zina D. Young, Sarah M. Kimball, M. I. Horne, Elizabeth Howard, B. W. Smith, S. M. Heywood, M. E. Wilcox and others, with a magnificent white silk banner, at the top of which was the All-seeing Eye. These words were inscribed in a scroll, "Relief Society first organized March 17, 1842;" below was a delicate wreath of blue, and around the wreath were the words "By Joseph Smith." In the centre of the wreath a dove holding an olive branch in its bill, signifying peace; at each side, the balm leaf, representing healing, and below, the inscription, "Numbers 300 branches, July 24, 1880;" under all a rising star.

Following this, came the Sixth Ward Sunday School Martial Band, Capt. J. H. Poulton.

Next appeared three cars loaded with representatives of the various countries of the earth, where the latter-day Gospel had been received a man and woman to each, dressed in the national costume, the women holding shields with the national colors and the name of the nation represented. The nationalities were twenty-five in number: United States, American Indians, Canada, Hawaii, Holland, Germany, France, Spain,

* Particulars of Zion's Camp and the Mormon Battalion as well as of the Pioneers are given in the account of the Tabernacle services.

† A full list of the Pioneers, living and dead, will be found at the end of the pamphlet.

Switzerland, Italy, South Africa, Sweden, Denmark, Norway, Iceland, Schleswig-Holstein, Russia, Ancient Britain, England, Ireland, Scotland, Wales, Isle of Man, British India and Australasia. On one of the cars was a banner emblazoned with the scriptural text: "I will gather you from all nations," "The Republic has made us all one nation," and other appropriate mottoes.

The Sunday Schools were represented by a car nicely decorated, containing thirty-five children, selected respectively from the Bishop's wards of Salt Lake Stake, and having the inscriptions "Zion is Growing" and "We are 33,000 strong."

Next to the Sunday Schools rode twenty-four couples, young ladies and gentlemen, emblematic of the day celebrated. The ladies looked lovely in cream-colored riding habits, with white silk caps and white feathers, and the young men presented a fine appearance in black dress suits, white neckties and white gloves. At their head was a horseman who bore a standard on which appeared "July 24, 1847—1880," and "God's Gifts to the Pioneers."

Education was represented by a splendidly decorated car containing five ladies personifying respectively Religion (Miss Priscilla Jennings), History (Miss Talula Young), Geography (Miss Fanny Little), Science (Miss Josephine Beatie), and Art (Miss Louie Wells.) The first occupied a platform in the middle of the car. She was dressed in white, with a silver star on her forehead, her elbow resting on the Bible, and in her hand was a palm leaf. History was appareled in gold, and stationed at one of the corners surrounded by books with a scroll and stylus in her hand. In another corner dressed in green, with a globe at her side, sat Geography. Science also occupied a corner, as did Art, the former robed in blue, holding a telescope and surrounded by other scientific instruments, and the latter in pink attire, with palette, easel, sculpture, lyre, etc., around her. Near by were four children, two looking at a picture book and on the other side two larger children studying natural history and botany. This car was one of the finest displayed. Behind it were carriages containing small children with books in hand, and the inscriptions "Our Schools" and "The Road to Greatness." School trustees and teachers and the committee on education followed in vehicles beneath banners with the sentiments, "A Free People Must Be an Educated People," and "Our Nation's Prosperity Lies in the Education of Her Children."

A carriage came next, holding representatives of the press, C. W. Penrose (DESERET NEWS), Mrs. E. B. Wells (*Woman's Exponent*), G. C. Lambert (*Juvenile Instructor*), John C. Graham (*Enquirer*), and Geo. G. Taylor (*Function*), with a banner on which was the figure of a power press with a halo and inscribed, "The Press—The Magnet of Intelligence; The Diffuser of Light; The Champion of Right."

The drama was finely portrayed in a chariot decorated magnificently and occupied by several characters representative of nature. The car was drawn by six horses, the leaders led by court jesters, and the others by Turks and Arabs, while guards in armor walked at the corners of the car. The body of the chariot was a splendid pavilion with gothic canopy, surmounted by a bust of Shakespeare and upheld by marble pillars. The whole was elegantly painted and draped, and gave a very good idea of the stage with the curtains

raised. The central figure, seated on a pedestal, was a lady (Miss Nellie Colebrook) personifying the stage, with a glass in her hand, "holding the mirror up to nature," while at the four corners of a raised platform sat Tragedy, Comedy, History and Music. The first, a lady (Miss Carrie Coggeswell) clothed in black, holding a dagger and a poisoned goblet; the next, a lady (Miss Rida Colebrook) attired in light blue, with a grotesque mask in her hand; the next, an old man (Mr. H. Horsley) holding a book, and the last (Mr. T. Manning) dressed as Apollo, grasping the fabled lyre. Around these figures danced a number of little fairies, with wings on their shoulders and wands in their hands. This chariot was the finest in the procession. It was designed by the committee and Mr. Fred. Lambourne, chiefly by the latter, whose true artistic taste and ability were manifested in its general construction. Behind their car came the votaries of the histrionic art—first, members of the old Deseret Dramatic Association, and next, those of the Home Dramatic Club, recently organized. Both had their banners, the latter especially beautiful.

The Pilgrim tableau car, representing the landing of the Fathers in 1620, was considered by many to be equal, if not superior in beauty to that of the drama. It certainly was fine, and can hardly be spoken of too highly. In the foreground was a band of red men of the forest watching through a covert of trees the movements of the Pilgrims, and gesticulating to one another, portraying their surprise and consternation at the sudden appearance of the pale faces. On the shore the Pilgrims were seen making a landing on the ever memorable rock which has been consecrated in all future time to their history, led by Miles Standish, a man whose iron nerve and dauntless energy of character went far towards carrying the infant society through the perils with which it was menaced, and the first to land on the bleak and inhospitable shores. Seated together with their compeers were William Bradford, who held the little company together through all their wanderings and persecutions, and who afterwards became the first governor of the infant colony, and William Brewster, who was their chosen minister, a man whom his biographer designates as "seasoned with the seeds of grace and virtue." Hovering over and inspiring them was the spirit of Hope and Purity, supporting herself on the emblem of hope and holding in her hand the compact drawn up and signed in the cabin of the *Mayflower*, which afterwards became the germ of constitutional liberty. In the extreme background was the *Mayflower* riding out the storm at anchor. The model of the *Mayflower*, although in strange contrast to our modern naval architecture, was taken from an authentic source. The artist, Brother Dan Weggeland, has handled the subject in his usual masterly manner.

This was followed by the Fourth Ward Ogden Brass Band, Captain Fowler.

The Young Men's Mutual Improvement Associations were represented by 1,100 young men, about a titling of the whole membership, preceded by a finely mounted horseman bearing their banner, one of the handsomest in the procession. It was of white silk, trimmed with blue and gold, with the All-Seeing Eye at the top, and inscribed, "The Glory of God is Intelligence, Y. M. M. I. A., Ten Thousand Strong." Following came the young men, who marched by counties, as follows: Salt Lake, 500; Davis, 150; Weber, 300; Box Elder,

50; Morgan, 40; Tooele, 30; Miscellaneous, 30—total, 1,100. Ahead were the General and Stake officers. There were over sixty banners displayed by these Associations; among them were the following mottoes: "Virtue our Guiding Star;" "We'll Obey our God and Defend the Constitution;" "Improvement our Aim, Truth our Motto;" "Zion's Latent Strength;" "Always Ready for the Right;" "The Kingdom of God First, and Religious Liberty to all." The *Contributor* banner was inscribed, "The Youth of Zion will maintain the Faith of their Fathers. The Contributor, organ of Mutual Improvement Associations."

The Young Ladies' Mutual Improvement Associations occupied three carriages, holding the Territorial and Stake presidents and other officers, representing the societies, numbering about 10,000 members. Their banner was a large blue one, whereon was the inscription "Y. L. M. I. A.," and the sentiment, "Improvement our Motto, Perfection our Aim."

Following these came a carriage with the Territorial and Stake officers of the Primary Associations. One of the neatest and most pleasing sights of the whole pageant was the Primary Associations' car. Forty-two children—twenty-one boys and the same number of girls, representing the twenty-one bishops' wards of this city, all dressed in white, and seated in the sleigh "Julia Dean," which was placed on wheels and beautifully decorated. It was drawn by six white horses, and above, on a tall mast, was a banner of pure white, with the words, "Primary Associations—Of Such is the Kingdom of Heaven." Over the heads of the little ones was a canopy to shade them from the sun. In front, on each side of the driver, was a little wood nymph seated and holding a silken rein attached to the mouths of the swans' heads on the sleigh, and behind were two little sailors holding ropes steadying the awning and the banner. This fine display was the result of the energy, taste and labors of Sister Ellen S. Clawson, president of the Stake Primaries, assisted by her husband, H. B. Clawson, Esq.

The Pony Express of early days, when there were no railroads nor other swift methods of transportation, was represented by several horsemen dressed appropriately, and having a banner inscribed "1860 and 1861—from the Missouri to San Francisco in seven days and seven hours." Among them were four of the original Pony Express riders, viz. Nels. Empey, W. F. Fisher, Erastus Egan and George Hanks. The last one in the group was a youth on a slow-going donkey, which should have had a banner inscribed "From the Missouri to San Francisco in seven years and seven months."

The car of the Deseret Telegraph Company came next, drawn by a fine pair of horses. Four miniature poles, one on each corner, containing nine wires on three miniature crossarms and insulators. A table was placed in the centre, containing two telephones, and a number of silver-plated, highly finished instruments. Coils of wire and repair tools were arranged on each side of the table. One banner was placed in front, facing forward, inscribed "Deseret Telegraph Company," with a hand in the centre grasping the lightning. Another banner in the rear, facing backward, inscribed "Honor the genius of the immortal Franklin and Morse." The poles of the banners were each supported by a messenger boy dressed in uniform. On the car were seated W. B. Dougall, Supt. of the Company, and a number of repairers and battery men.

The Ogden Brass Band next appeared, led by Captain Boyle.

Agriculture was represented by a string of wagons loaded with the products of the earth in rich profusion, nicely displayed, preceded by the banner of the Deseret Agricultural and Manufacturing Society. Among the mottoes was, "God speed the plow, spade and dairymaid." Salt Lake and Davis Counties were conspicuous. After, came a car of honey and bees. The horticultural car was a beauty. Flowers, plants and vegetables in profusion.

Then came contrasted representations of Utah in 1847 and in 1880. A veritable log cabin—occupants primitively attired, with rude furniture and surroundings, followed by an elegant specimen of the architecture of to-day, superbly finished, furnished and adorned. This showing was the work of the carpenters and joiners of the Temple Block, and reflected much credit upon that sub-committee.

The Payson Brass Band marched behind, Captain Clayson.

The quarrymen and stonecutters had four wagons, the first containing granite blocks with workmen engaged in drilling; the second, finishing stone; the third, stonecutters at work; and the fourth, with monuments, graves, and children strewing flowers over the honored dead. Appropriate mottoes were tastefully arranged on all; among them, "It takes hard knocks to get out such rocks;" "In memory of the honored dead who fell by the wayside," etc. Behind marched representatives of the foregoing vocations.

Following was the Grantsville Brass Band, Capt. Ratcliffe.

The manufacture of wagons and carriages, etc., was represented by a car with blacksmithing and wagon making tools and machinery, the work of four firms, the Deseret Wagon Shops, Naylor Brothers, H. Puzey, Malquist Brothers, members of which rode ahead in a carriage.

The upholsterers and cabinetmakers made a very handsome display; first came the Z. C. M. I. (Zion's Co-operative Mercantile Institution) car, nicely draped and curtained, and containing elegant specimens of upholstery, and then three cars of Henry Dinwoodey's, the first even more beautiful than Z. C. M. I., splendidly fitted up with furniture, lace curtains, upholstery, etc. The others held the employes of Mr. Dinwoodey's mammoth establishment.

The three cars of the printers, binders, type makers and paper makers came next. In the first, which was surmounted by a large eagle, and labeled with the names, "Deseret News," "Herald," "Instructor," "Woman's Exponent," "Times," "Farmer," "Bikuben," and "Contributor," were employes of the leading papers, a compositor setting type, the pioneer press west of the Missouri (1848), and a small Gordon press at work printing programmes of the Tabernacle exercises to follow. And the "Devil" was there also—even in the company of printers, and dressed from head to heel in red, with horns. A long pennant bore the inscription, "The Art Preservative." In front was the NEWS motto "Truth and Liberty," and on either side "1847—1880." In the next car, binders from the NEWS, *Times* and *Instructor* offices were at work, also the NEWS type makers. The third car contained the DESERET NEWS Paper Mill hands, foldings and tying up paper manufactured at the mill. The car was inscribed "Rags raised to Royalty."

Then came the Nephi Brass Band, Capt. Hawkins.

The shoemakers and tanners brought nine wagons into the field, besides a

large number of employes following the cars. It was one of the most creditable things exhibited. On the first car Mr. R. Morris had represented the pelt preparing process; on the second were seen the workmen of the Z. C. M. I. Tannery with working tools; on the next Mr. James Payne had his custom-shoemakers at work, followed by a car representing Solomon Brothers' Shoe Factory. Then came four or five cars with the Z. C. M. I. Shoe Factory, containing work hands of both sexes, busily engaged making shoes. This was a splendid display, with numerous suggestive banners and mottoes, the whole reflecting great credit on the superintendent, Mr. W. H. Rowe. Among them were: "Valley Tan," "We labor for the Soles of Humanity," "Blessed are they who Possess good Understandings," etc.

The harness and saddle makers came next in a large car, with working implements and material, banners, etc.

House and decorative painters followed in a car drawn by oxen, painted and labeled humorously, "Countryman, time 2:21½," "Mary Emory," etc. The Goddess of Art was placed on the front of the car, which was decorated with appropriate mottoes, such as, "We Stand by our Colors," "We Aim to Beautify," etc., and surmounted by a palette made to turn with the wind.

David James' tinshop on wheels next appeared, covered with glistening tinware, a number of men at work making tin cups and throwing them to the crowd outside.

Here marched the Kaysville Brass Band, Captain J. Barton.

The butchers occupied the next car and were followed by a cavalcade of apprentices, the whole presenting a very fine appearance, being appropriately attired and holding the tools of their trade.

Confectionery was handsomely displayed in two cars; the first laden with flour, crackers, candy, etc., from Arnold's Globe Bakery, and the other occupied by a huge wedding cake, seven feet in circumference at the base, built in towers, conically, and beautifully ornamented. This was the handiwork of Mr. William Hill, of the "Philadelphia."

Cohn and Company's car followed, upon which was exhibited loose wool and wool in bales.

The cloth manufacturers made a joint display in a car loaded with the products of the Deseret, Provo, Wasatch and Springville Woolen Mills. A loom and yarn bailer were in operation.

The tailors walked on foot in a body, twenty-five or thirty in number, preceded by a handsome banner. The Z. C. M. I. Overall Factory had a car literally covered with overalls of all sizes, which floated like banners from the top of the car or dangled like trinkets from the ears of the horses.

Next came the soap makers. The Nineteenth Ward Factory exhibited the process of soap making on the lead car of two, the latter being occupied by Henry Snell's soap in boxes, surmounted by the wooden figure of a grinning negro wench in the act of washing. This colossal automaton created a great deal of amusement both to spectators of, and participants in the procession.

These were followed by the South Jordan Brass Band, Captain Orgill.

Mineralogy and Mines made a fine showing in four cars. The methods of tunneling were exhibited on a small scale, as well as various metallurgical

operations. Pascoe's lime kiln followed on wheels, where the various labors of drilling, blasting, etc., were shown. Specimens of coal, silver ores, bullion, salt, sulphur, and various metals also were exhibited under the supervision of Professor Barfoot of the Deseret Museum.

The Machinery Department was splendidly represented by six cars fitted up by the railroad shops and two cars rigged out by the Salt Lake Foundry and Machine Shop. The first contained boiler makers at work, a forge, a model of a foundry, carpenter and car departments of the railroad shops, and mechanics of various classes engaged. The head car of the railroad had a banner, "Pioneer Engine No. 1." This was held by Robert Bult, first engineer, and William Jeffs, first fireman, of the U. C. R. R. The Salt Lake Foundry's wagons had a 15-horse power engine in operation and machinery of all kinds. A large wheel was placed on the left of the second wagon where it was kept running.

Next came the plasterer's car, where were exhibited fine specimens of brick, fire-clay, plaster of Paris, etc.

Herriman Martial Band, Captain Butterfield.

A coach appeared next, representing the U. S. Overland Mail as it was in earlier days before railroads were thought of in Utah except by leading minds.

Next in order was the Ladies' Industrial Department, a beautifully decorated car, richly trimmed and furnished, containing ladies engaged in sewing, knitting, crocheting, straw braiding, etc. The principal motto was "Men Build, Women Beautify."

The Silk Manufacturing industry made a beautiful and creditable exhibition of its products and the means used to produce them. The banner was of twisted silk thread of many colors and had no inscription.

A number of the leading merchants and bankers of the city next appeared in carriages, preceded by a splendid gold plush banner, with the inscription "Commerce" in bold letters. They were followed by several cars containing the principal salesmen of leading mercantile houses.

Next came Olorenshaw's display of baskets, then Scoville's (Ogden) brooms, a large and attractive show, and next White & Hopwood's brushes from the Deseret Brush Factory. After these were the chimney sweeps with their various implements. Then came a big exhibition of trunks from the Great Western Trunk Factory.

Then the East Bountiful Brass Band, Captain Wm. Pugh.

The Salt Lake Yacht Club had a car on which was mounted the yacht *Mary Askie*, owned by the Silver brothers. It was gaily decorated on the forestay, foretopmast stay, foretopmast backstay and topmast shrouds, and also on the bridle of the jib boom, with red, white and blue pennants, alternating with the stars and stripes. On the signal halyards were, first, the club pennant, just under the truck at the masthead, then came the pennants of the different yachts belonging to the club, viz: *Waterwitch*, *Petrel*, *Mary Askie*, *Cambria*, *America*, *Maud* and *Pinafore*; the national flag was flying at the peak; the whole surmounted by a silk vane playing over the truck on the topmast head. All the sail carried by the yacht when in motion were nicely furled on their respective spars, ready to set at a moment's notice. The height from the ground to the top of the vane was forty feet six inches; the

length from the end of main boom to jib boom, forty-five feet. The length of the car on which the boat rested was twenty feet. The mast was so constructed that in less than five seconds everything could be lowered flush with the deck. On the deck were Commodore D. L. Davis in command, Vice Commodore I. M. Barratt, Captain John A. Silver, Jos. A. Silver, Hyrum Silver and Isaac Jennings. In a row on each side the car were the members of the club, all in their respective uniforms. The number of hands on yacht and car was thirty-one. There were some two hundred flags and pennants spread to the breeze, the whole presenting a very beautiful and attractive appearance, forming a magnificent finale to the procession proper.

SERVICES IN THE TABERNACLE.

The Tabernacle services commenced at 11:30, the house being crowded to its utmost capacity, at least 15,000 persons witnessing the proceedings, while many thousands had to remain outside. The building had been re-decorated for the occasion and was truly a magnificent sight to behold. At the west end, on either side of the large organ, were placed in contrast representations of Utah as the Pioneers found it and as it is to-day. To the south of the organ was a grove of pine trees and sage brush, with stuffed figures of deer, buffalo and other wild animals showing among the branches. Near by an Indian wickiup before which sat a Lamanite family in characteristic attire. The whole surmounted by "1847" in very large figures. Just opposite, on the north of the organ, was a tastefully arranged picture of a handsome modern dwelling, with lace curtains, chairs, sofas, settees, etc., visible through the doors and windows, while in front and overhead was a luxuriant growth of exotics, house plants, and various kinds of flowers and garden shrubbery, forming a beautiful arbor, under which were seated several ladies and children nicely dressed; immediately in front of the door a small fountain playing. This representation had above it "1880," also in large characters. Above the figures on each picture was fastened the Stars and Stripes. On the front of the organ and to the north were placed two large portraits of the late President Brigham Young. The choir and pulpits were left as usual, with the exception of the Bishops' stand, which was covered by an extensive platform that had been erected in front of the partition separating the stands from the congregation. The festoonery of flowers formerly depending from the balcony was replaced by fresh festoons made from the foliage of the mountain pine. On the panel heads of the pillars supporting the gallery, were variegated letters reading "God Bless Our Mountain Home." In the centre of the auditorium was placed a large fountain in constant play during the whole of the exercises. The great pendant centre piece was ornamented with United States flags, and the hangings on the ceiling, already in position, were left unchanged. The adorning of the interior, so beautifully and tastefully, was the work of the ladies' committee on decoration, aided by other ladies from the various wards, who responded promptly to the call for assistance. The erection of the platform, etc., was done under the direction of Mr. Henry Grow. They are all deserving of much credit for their labors.

The interior was mapped out and the public and the different departments of the procession assigned to various parts of the house. The entire gallery,

with the exception of two sections of the west end, was occupied by the general public. In the middle of the platform, in front of the stands, was placed a table, from which the proceedings were directed by Joseph E. Taylor, master of ceremonies. On either side of this, seats were placed and occupied by the Pioneers, and on either side of the Pioneers were placed the twenty-four young couples representing the day. Of these the ladies were on the north and the gentlemen on the south. The second row of seats was occupied by Zion's Camp, and behind them were seated the members of the Mormon Battalion. Next back, were the representatives of the various nations. On the northern extreme of the platform were placed the inmates of the dramatic car, and on the south those of the educational chariot, both forming pictures. President Taylor and the Apostles, Stake Presidents, the Presiding Bishopric and other authorities of the Priesthood occupied the usual seats in the stands. The Relief Society was seated just west of the reporter's stand, which was in its usual place. The choir was placed as usual, with Croxall's Brass Band immediately in front of the organ. On either side of the stand was the Tenth Ward Brass Band and Beesley's Martial Band. The other parts of the procession were seated in the body of the house. While the congregation were coming in, Beesley's Martial Band rendered various selections.

The assembly was called to order by Bugler Charles M. Evans, who blew a call on the old pioneer bugle used in crossing the plains. The Tabernacle choir then rendered the fine anthem, "O praise God, all ye nations."

Elder George Q. Cannon then offered the following prayer:

O God, our Eternal Father, we thy children have assembled ourselves together this day to commemorate the entrance of the Pioneers of thy people into the valley of the Great Salt Lake, and we come unto Thee, our Father in heaven, upon this occasion, with our hearts filled with thanksgiving and praise for the mercies and kindnesses which thou hast bestowed upon us, thy people, since thy servants entered into this valley. We feel upon this occasion to bow ourselves down in the depths of humility before Thee, in view of thy great and manifold kindnesses unto us, thy servants and people. Thou hast led thy people forth. Thou hast planted them in these mountains. Thou hast preserved them from the hands of their enemies. Thou hast caused those who were scattered, those who were stripped of their property, those who were driven by mobs, those who fled from cruel persecution—Thou hast caused that they should become a great and numerous people in fulfilment of the prophecies which Thou didst inspire thy servants to make, both before they came here and when Thou didst lead them here. When we look back, our Father, to the years that are past, when we contrast the past with the present, we feel that our language is utterly inadequate to express unto Thee the thoughts and the emotions of our hearts. But Thou knowest our feelings, Thou knowest the secret thoughts that dwell within us, and Thou canst look down from heaven, thy holy dwelling place, and behold us and accept of our worship this day. Thou hast spared the lives of many of thy servants to behold this great and glorious day. We pray that Thou wilt continue to preserve them, even those fathers and mothers in Israel who were engaged in the early days of thy Church in laying the foundation of thy work in the earth; thy servants and handmaidens who lived in Kirtland, thy servants and hand-

maidens who lived in Missouri, thy servants and thy handmaidens who lived in Illinois, thy servants who went forth in Zion's Camp, thy servants who went forth in the Battalion, thy servants who comprised the Pioneer Camp, which led the way across the deserts and the plains to the mountain home which thou hadst prepared for thy people. Spare their lives, O Father, and bless them and their children after them, and cause that thy servants who have been faithful to the truth in days that are past may never, so long as time shall last and the earth shall stand, lack men of their lineage to stand up before thee bearing the holy Priesthood and magnifying the same in the midst of the people. Our Father, we thank Thee that Thou didst lead us here. We thank Thee that Thou didst cause that all things should be so propitious for us as they have been in the past, that, notwithstanding the efforts of the wicked to tyrannize over thy Saints and to impose burdens upon them, Thou hast preserved us and kept us as a free people, enjoying a liberty that we can appreciate in contrast with the persecution and oppression of the past. We rejoice this day, Our Father, in the freedom which we have in assembling ourselves together in this parade and in this procession that thy people have organized in commemoration of this day, and to express their gladness and their joy and their delight unto Thee, our Father in Heaven, for what Thou hast done in their behalf. We pray Thee, our Father, that from this day forward the liberty of thy people may continue to increase, that oppression shall cease, that every yoke that our enemies seek to fasten upon us shall be broken, that every fetter shall be stricken off, and that this land which Thou hast blessed to so wonderful an extent, and made so fruitful and so pleasant a habitation for man and beast—that this land shall become a land of perfect liberty for all those who desire to live according to the principles of true freedom, that righteousness shall be promoted, that wickedness and iniquity shall be repressed, and that those who are meek and lowly and are poor may have their rights and enjoy them, whatever their belief and faith may be, alongside of the rich, of the proud, of the haughty and of those who would, if they had the power, oppress their fellows. Grant, our Father, that these blessings may be given unto us, and that this land may in the future be more favorable to the development of every principle of good government and of righteousness than it has been in the past, and that thy people may grow and increase in numbers and spread abroad on the right hand and on the left until all these valleys of the mountains shall be filled with the seed of the righteous—men and women who shall prize truth and virtue and uprightness and integrity and patriotism more than they do their own lives, and who shall maintain those principles at all hazards for themselves, for their children, for their posterity and for mankind universally. Our Father who art in heaven, we feel to glorify thy great and holy name this day in this vast congregation of people. We desire, our Father, that Thou wilt accept of the thanksgiving of our hearts for permitting us to behold this day—this day so glorious in memories for thy people. And we ask that Thou wilt bless the exercises of this day in this Tabernacle; that Thou wilt let thy holy Spirit rest down upon those who shall speak, those who shall sing, those who shall make music, and those who shall do anything to contribute to our enjoyment this day. We dedicate this assemblage unto Thee. We dedicate, our Father in Heaven, all that we have unto Thee, with a knowl-

edge that we are thy people, that Thou art our God, our Father, our Protector, and our Creator. We dedicate our wives, we dedicate our children, we dedicate our lands, these valleys, these mountains, these crystal streams, these habitations and places of worship and places for the schooling of thy people. We dedicate all these things to Thee, with everything we have, and beseech Thee, our Father, at this time, to accept of this our dedication, and let thine arms encircle us to preserve us in the future as in the past, that we may become a great and mighty people, through our virtue, through our integrity, through our purity and through the observance of thy laws and the keeping of thy commandments. All of which we ask in the name of Jesus Christ, our Lord and our Redeemer, Amen.

After the prayer the Croxall Brass Band rendered a selection of national airs in superb style, and at the close were greeted with a hearty round of applause.

Apostle Wilford Woodruff then made the following speech:

ZION'S CAMP.—MORMON BATTALION.—PIONEERS.

I arise to make a few remarks concerning three classes of men who are in this vast assemblage to-day, viz: the remnants of Zion's Camp, the Mormon Battalion, and the Pioneers. The history of either one of these bodies of men would fill a large volume, or it would take an hour's speech to only give a limited outline of the travels and labors of either of them. Yet the circumstances and ceremonies of the day will only permit me to devote about five minutes to each class.

First, then, ZION'S CAMP. In 1833 the Saints of God were driven out of Jackson County, Missouri, by a lawless mob, into Clay County. Some were massacred, some whipped with hickory goads, and others were tarred and feathered. Their houses were burned and their property was destroyed, and they were driven, penniless and destitute, across the river. The Council then in Zion called for volunteers to go to Kirtland, a thousand miles distant, to see the Prophet Joseph for counsel to know what to do. Parley P. Pratt, who, with his family, was now destitute of all earthly means of support, and Lyman Wight, with his wife lying beside a log in the woods, with a babe three days old, and without food, raiment or shelter, volunteered to go to visit the Prophet of God. While the driven Saints lay in this pitiable condition in the night of November 12th and 13th, occurred one of the grandest and most remarkable meteoric displays ever known, consisting of numberless falling or shooting stars all over the visible heavens.

When Elders Pratt and Wight arrived in Kirtland they told their tale of woe to the Prophet Joseph, who asked the Lord what he should do. The Lord told him to go to and gather up the strength of the Lord's house, the young men and middle aged and go up and redeem Zion. See Doctrine and Covenants, Sec. 103. It was the will of God that they should gather up five hundred men, but they were not to go with less than one hundred. The Saints of the Lord gathered up two hundred and five men, most of whom assembled in Kirtland in the spring of 1834. This was the first time I ever saw the face of the prophet, or any of those members of Zion's Camp. We were organized into companies of tens with a captain over each, and the Prophet of God

led this company of two hundred and five men of Zion's Camp one thousand miles.

I have not time to repeat the history of that journey here to-day, but the counsel and the word of the Lord, through the prophet of the Lord, and its fulfilment, with our joys and our sorrows in connection with those scenes and events, are engraven upon our hearts as with an iron pen upon a rock, and the history thereof will live through all time and in eternity. We were followed by spies hundreds of miles to find out the object of our mission. We had some boys in the camp. George A. Smith was among the youngest. When they could get him alone they would question him, thinking that he looked green enough for them to get what they wanted out of him. The following questions were frequently put and answered:

"My boy, where are you from?"

"From the east."

"Where are you going?"

"To the west."

"What for?"

"To see where we can get land cheapest and best."

"Who leads the camp?"

"Sometimes one, sometimes another."

"What name?"

"Captain Wallace, Major Bruce, Orson Hyde, James Allred," etc.

This was about the information the spies obtained from any of the camp that were questioned.

As we were drawing near Clay County, Missouri, the inhabitants of Jackson County became very uneasy, and a ferry boat containing twelve men crossed the Missouri River to Liberty, Clay County, called a meeting of the inhabitants in the State House, and made flaming speeches to stir up the people to go out and destroy the Mormon camp. But the inhabitants of Clay County did not feel disposed to do it. Samuel C. Owen and James Campbell were the leaders of that Jackson County party. Campbell swore that the eagles and turkey buzzards should eat his flesh if he did not fix "Jo. Smith" and his army, so that their skins would not hold shucks before two days were passed. These twelve men went to the ferry and undertook to cross the river after dark. When in the middle of the river the boat sank as if it had been made of lead. Seven of the twelve were drowned. Owen floated down stream about four miles and lodged on an island. Finding that he could not reach the shore with his clothing on, he disrobed himself, left the island about daylight and finally got ashore in a nude state. In trying to find his way he wandered through a lot of high nettles, and when he reached the road he lay down by the side of a log, nearly chilled to death, and in great misery also from the stings of the nettles. After a while he obtained a shawl, from a woman who was passing on horseback, to cover his nakedness until he could get to a house. Thus he became convinced that there was neither joy, satisfaction nor money in fighting the Mormons. The skeleton of Campbell was found about three weeks after, on a pile of driftwood, four or five miles down the river, the eagles, buzzards, ravens, crows and wild animals having eaten the flesh from his bones, and his eyes out of their sockets, according to his own impious pre-

diction. So he found the promise true that whatsoever ye mete unto others shall be measured to you.

However, a mob was raised in Jackson County, of both cavalry and footmen, which crossed the river into Clay County and came down to meet and destroy them. We had camped on the east side of Fishing River, and they there intended to give us battle. We camped by the side of a Baptist meeting house, under a clear sky, with not a cloud to be seen. As soon as we had got our tents pitched, two men on horseback passed through our camp, uttering terrible oaths and swearing that we should catch hell enough before morning. As they rode east out of the camp, there was a small cloud appeared in the northwest, which began to unroll itself like a scroll, and soon the whole heavens over our heads were lined with a cloud as black as ink. In a short time the lightnings flashed, the thunders rolled, the rain descended in torrents, and sheets of hail fell, some in our own camp about the size of robin's eggs, which soon covered the earth as with a white mantle. We all had to flee into the meeting house for protection. The Prophet Joseph was among the last that came in. The river, that we could have crossed almost dryshod when we camped, rose twenty feet, so that no enemy could reach us from the west, and the cavalry, which were on the east, had to flee into a school-house, or any shelter they could get from the large hailstones that fell among them. Their horses were driven by the hail and the storm generally, and scattered many miles through the forest, with their saddles and bridles on, and were not found for many days. It was reported that the captain of the cavalry said it was strange that they could not attempt to destroy the Mormons "but that there must be some d—d hail storm or some other d—d thing come to prevent it." But we were thankful that the Lord fought our battles and delivered us, and that our enemies did not attempt to come against us any more.

In the morning following (June 22) that revelation was given, at Fishing River, that is recorded in the Doctrine and Covenants, Section 105. From that date the hearts of the people in Clay County were softened, and we continued our journey into that county, making our final camp on Brother Burgett's farm, where we passed through some afflictions in fulfilment of the word of the Lord through the mouth of Joseph the prophet, the recollections of which will be fresh in the mind of every member of Zion's Camp.

After tarrying a few days and setting in order the Church in Clay County, the Prophet Joseph returned to Kirtland with those members of Zion's Camp who had families, but those of us who had not, tarried in Missouri until we went abroad to other parts of the nation to preach the Gospel of Christ. The experience we obtained in traveling in Zion's Camp was of more worth than gold, and the history of that camp will be handed down to the last generations of men.

With these few words, I wish to say to this remnant of Zion's Camp, let us be true to our God, true to our covenants, true to all the principles of the Gospel of Jesus Christ, and true to the Church and Kingdom of God, until we have finished our testimony here in the flesh, before the heavens and the earth, that in the morning of the resurrection we may all meet together as faithful members of Zion's Camp.

A remnant of the MORMON BATTALION is with us to-day. While upon our

exodus from Nauvoo to the Rocky Mountains, our government called upon us to raise a battalion of five hundred men to go to Mexico to fight the battles of our country. This draft was ten times greater, according to the population of the Mormon camp, than was made upon any other portion of our nation, and that too while we were in the wilderness, in an Indian country. Whether our government expected we would comply with the request or not, is not for me to say. But I think I am safe in saying that plan was laid by certain parties for our destruction if we did not comply with the request. But President Young said, "Yes, we will raise that battalion if we have to take that number of our Elders to do it." That battalion of five hundred men was raised, and nine-tenths of them were Elders of the Church of Jesus Christ of Latter-day Saints. They were organized and they started upon their strange campaign, leaving their wagons and teams, wives and children, and the aged and infirm, upon the plains, exposed to the savages that surrounded them. It took the main strength of our encampment. We had to turn out nearly all our teamsters. I turned out every teamster I had. Among the number was James Ferguson, whom I got in as historian of Company A, under Captain Hunt, and who did more or less writing for the whole battalion.

This battalion of Mormon Elders received the blessings of the Apostleship, and the members started upon their pilgrimage cheerfully, understanding that they occupied the place of a ram caught in a thicket, and were making a sacrifice for the salvation of Israel. It formed one of the new and strange features of the last dispensation, for it was not before known in history, since the foundation of the world, for five hundred men, Elders of Israel, having the Melchisedec Priesthood, to go forth to fight the battles of a nation which had driven them out of its midst into the wilderness, to perish by hunger and the wild savages of the plains and the mountains, and that, too, for their religion.

I have not time to-day to give even a brief synopsis of the history of the Mormon Battalion. Their travels on foot some two thousand miles, over dry and sandy deserts, hewing their way at times through rocky and wooded cañons, with axes, traveling long distances through the deep sand, sometimes without water or food, scarce of raiment, loaded down with their packs and muskets, their battles with the mad, wild bulls of the plains, and the thousands of other perils they passed through—all these things, if written, would form a history such as was never before known in the history of mankind. If any other company of men on earth, except the Elders of Israel, sustained by the faith and prayers of the Saints and the blessings of God, had attempted to perform what the Mormon Battalion did, their bones would have been bleaching upon the sandy desert, and not one-fifth of them would ever have reached the Pacific shore.

After their organization they were led by Col. Allen to Fort Leavenworth. Then he was taken sick and died. Some time afterward it fell to the lot of Col. Cooke to take charge of the Battalion. Those who marched with him can understand him much better than I can describe him. I think he possessed a better heart than his language would sometimes indicate. He was a strict disciplinarian, and, like Lord Nelson, expected every man to do his duty. But he had a peculiar streak in his composition at times that induced

him to see how far the Mormon Battalion would go in obeying his command, and that was inconsistent with reason and good judgment. As an illustration of this, for the edification or amusement of the remnant of the Battalion who are present, I will refer to a few incidents, and if I do not get everything as it transpired, I will get it as near as I can, from the report of those who were present.

On one occasion, while the Battalion was crossing a river with a ferry-boat, Col. Cooke was sitting on his mule on the bank looking at them. The boat went too low down, into such deep water that the setting poles did not touch bottom. "Try the upper side," said he. They did so, but could not touch bottom. The colonel then took off his hat and said, "Good bye, gentlemen. When you get down to the Gulf of California, give my respects to the folks." He then rode off and left them, not waiting to see whether they would reach shore or go down the river. He soon returned and found that they had got ashore. While sitting there, Christopher Layton rode up to the river on a mule to let it drink. Col. Cooke said to him, "Young man, I want you to ride across the river and carry a message for me to Capt. Hunt." It being natural for the men to obey the colonel's orders, he tried to ride into the river, but he had gone but a few steps before his mule was going in all over. So Brother Layton stopped. The colonel halloed out, "Go on, young man! Go on, young man!" But Brother Layton, on a moment's reflection, was satisfied that if he attempted it, both he and his mule would stand a good chance to be drowned. The colonel himself was satisfied of the same. So Brother Layton turned his mule and rode off, saying, as he came out, "Colonel, I'll see you in Hades," (calling it by another name) "before I will drown myself and mule in that river." The colonel looked at him a moment, and said to the bystanders, "What is that man's name?" "Christopher Layton, sir." "Well, he is a saucy fellow."

On another occasion, Col. Cooke ordered Lot Smith to guard a Mexican corral, and having a company of United States cavalry camped by, he told Lot Smith, if the men came to steal the poles, to bayonet them. The men came and surrounded the corral, and, while Lot was guarding one side, they would hitch to a pole on the other, and ride off with it. When the colonel saw the poles were gone, he asked Lot why he did not obey orders and bayonet the thieves. Lot replied, "If you expect me to bayonet United States troops for taking a pole on the enemy's ground to make a fire of, you mistake your man." Lot expected to be punished, and he was placed under guard, but nothing further was done about it.

Col. Cooke called upon W. H. Bigler as a provost guard one day to guard his tent. The colonel had a favorite mule, which was fed some grain on a blanket. One of the freight mules came up and helped to eat the grain. The colonel drove him off several times, but he would follow him again, until the colonel got vexed, and he said to Bigler, "Is your musket loaded?" "No sir." "Then load it and give it to me." Brother Bigler is the last man on earth that any one acquainted with him would have supposed would have played any tricks on the colonel. But he took out a cartridge and bit off the ball end, which he dropped on the ground. He then rammed the powder and paper down the gun, capped it and handed it to the colonel. Several of the officers

of the Battalion stood looking on. As the mule came back to get the grain and had arrived within a rod of him, the colonel fired the charge into its face; but the only effect that it had upon the mule was to cause it to give a snort, wheel around and kick at him, and then run off a few rods, after which it turned to come back again. This created a good deal of amusement with the lookers on. The only remark the colonel made, as he handed back the musket to Brother Bigler, was, "Young man, that gun was not properly loaded."

Col. Cooke had rather more sternness than familiarity in him. When he gave an order, if he was not fully understood by the soldiers, they did not like to question him. On one occasion he wanted some wire to fix up his tent. He ordered one of the soldiers to go to a certain man and get some wire, but he did not speak plain and the soldier did not understand what he said. Nevertheless the soldier started to go on the errand, but began to think that he could not tell what to ask for. So he went back to the colonel and asked him what he had told him to get. The colonel said, "Wire, wire, wire, damn you, sir." The soldier went to the man and asked for some wire for Col. Cooke. But the man had not got any wire. "What did you ask for?" inquired the colonel? "I asked for wire, wire, wire, damn you, sir." "That will do, that will do, young man. You may go to your tent."

These instances show a little of the kind of temperament Col. Cooke possessed, but he had a good, generous heart. He entertained great respect for the Mormon Battalion and he always spoke kindly of them before the government and all men. When he went through Salt Lake City with Col. A. S. Johnson, in 1858, he uncovered his head in honor of the Mormon Battalion, that five hundred brave men that he had led two thousand miles over sandy deserts and through rocky cañons, in the midst of thirst, hunger and fatigue, in the service of their country. May God bless Col. Cooke, and may He bless the Battalion and their posterity after them. May their sons ever have a right to the Priesthood and honor God and their fathers to the latest generation.

We now come to the PIONEERS, in honor of whom we have got up this great celebration to-day. In consequence of sickness, President Young and the main body of the Pioneer camp rested east of the Wasatch Mountains, and on the 13th of July, 1847, Orson Pratt was appointed to take some twenty-three wagons and forty-two men, and go in advance to make a road over the mountains. They cut a road through thick groves of quaking aspen and bear swales. Orson Pratt and Erastus Snow entered this valley ahead of their own company on the 21st of July. They had a fine view of the valley and returned to camp in the evening, one and a half miles up Emigration Canon.

On the 22d, Orson Pratt, George A. Smith and seven others rode into the valley, leaving their camp to follow and work the road. President Young being sick, I was carrying him in a bed made up in my carriage, and we camped with the main body of the company on East Cañon Creek.

On the 23d, the remainder of Orson Pratt's advance company entered the valley, founded an encampment, and commenced to plow the ground. I crossed the mountains that day with President Young and his part of the company, and camped about six miles from the mouth of Emigration Cañon. We found an exceedingly rough road in passing through the stumps of the trees that the advance company had cut.

On the 24th I drove my carriage, with President Young lying on a bed in it, into the open valley, the rest of the company following. When we came out of the cañon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: "It is enough. This is the right place. Drive on." So I drove to the encampment already formed by those who had come along in advance of us.

When we arrived on the ground, the brethren had commenced ploughing. I had brought a bushel of potatoes with me, and I resolved that I would neither eat nor drink until I had planted them. I got them into the ground by one o'clock, and these, with the potatoes that the other brethren had planted, became the foundation for the future potato crops of Utah.

In the evening, in company with Heber C. Kimball, George A. Smith and E. T. Benson, I rode up City Creek Cañon to look for timber. While there we had a thunder shower, and the rain reached nearly over the whole valley.

The following day, the 25th, was the first Sabbath that the Saints of God ever spent in these valleys of the mountains, and George A. Smith preached the first sermon ever delivered here, followed by Heber C. Kimball and Ezra T. Benson in the forenoon, and W. Woodruff, O. Pratt and W. Richards in the afternoon. President Young, though feeble, closed by giving good advice to the Saints. He desired them not to work, fish, hunt or play on Sunday, but go to meeting and worship God. They must keep the commandments of God, or not dwell with us, and no man should buy or sell land, but all should have what they could cultivate free, and no man should possess that which was not his own.

On Monday, the 26th, President Young and the Twelve went up Ensign Peak, and he said there was a proper place to raise an ensign to the nations. So we named it Ensign Peak. I was the first person that stood on the top of it. We also visited the Hot and Warm Springs.

On the 27th, President Young, with fourteen others, eight of them being of the Twelve, crossed the Jordan and went west to Black Rock, which we walked to dry shod, where to-day our trail is covered with some ten feet of water. President Young was the first of the Pioneers that touched the salt water. We returned to the point of the mountain and camped for the night.

On the morning of the 28th we returned to our encampment on the site of this city, accompanied by some of the native Utes, the first we had seen. After we had arrived at our encampment, President Young held a council with the Twelve, and took a walk above our encampment. He then stopped, stuck his cane down, and said: "Here will be the Temple of our God." This was about the centre of the site of the Temple we are building upon this block. It was then decided by vote that we lay out the city of Great Salt Lake, with its blocks, lots and streets, much as it stands this day. Upon this interesting occasion, President Young delivered a very interesting address, which I recorded in my journal.

We spent thirty-three days in the valley of the Great Salt Lake, laid out a city, and built a fort covering ten acres, the east side enclosed with log houses, and the other three sides with adobie walls.

On the 26th of August we bid farewell to the few left in the valley, a portion of whom belonged to the Mormon Battalion, and, being sick, were left behind by the Battalion.

When we arrived in this valley we found it a barren desert, and a very desert it was. There was no mark of the white man. We found a few naked Indians, who would eat a pint of roasted crickets for their dinner. But a great change has come over this desert. A generation has passed. Eight of the quorum of the Twelve Apostles who were then living, and most of them among the Pioneers, are now in the spirit world. Orson Pratt and myself are the only ones living who were among the Pioneers and in the quorum of the Twelve at that time. Erastus Snow was subsequently ordained one of the Twelve Apostles. Truly then we found a barren desert. To-day I stand in a tabernacle filled with some twelve thousand of the Latter-day Saints who have followed the Pioneers into these valleys of the mountains. When we cast our eyes over these valleys, then a desert, to-day they are teeming with the industry of one hundred and fifty thousand of the sons and daughters of Zion, who have been gathered by the commandments of God and the proclamation of the Gospel of Christ. We, as Pioneers and as the people of God, are fulfilling prophecy and making history. This tabernacle in which we are to-day, is the very tabernacle that Isaiah saw in vision twenty-six hundred years ago, that should be as a shadow in the daytime from the heat, and a covert from the storm and from the rain. We are also building the Temple of our God, on this block, which the prophet saw was to be built in the last days upon the mountains of the Lord's house, and be established on the tops of the mountains, for all people to flow unto. Isaiah ii, 2, 3. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Our whole life, history and travels have been pointed out by the ancient prophets. As the Pioneers came into this barren desert and the Saints have followed them to fulfil the prophecies to make the desert blossom as the rose, to sow our grain beside all small streams and still waters, and to use the fir, the pine, and the box, to beautify the place of God's sanctuary and to make the place of his feet glorious, and as there is but a remnant of us left as Pioneers, or Battalion, or Zion's Camp, let us magnify our calling and build up the Zion and Kingdom of God until it is perfected before the heavens and the earth, and not disappoint those who sent us, nor those who have seen us by vision and revelation, but let us finish and fulfil our destiny to the satisfaction of our Heavenly Father, his angels, and all good men.

At the close of these remarks, which were responded to with a loud amen from the vast assembly, the Union Glee Club stepped forward and sang a martial song entitled, "Comrades in Arms," and were in their turn rewarded by well deserved applause.

Elder Orson Pratt delivered the following speech concerning the restoration of the everlasting Gospel and its progress among the nations:

CHRONOLOGICAL STATISTICS.

In the Spring of 1820 the Father and Son appeared in vision to Joseph Smith, Jr., in the town of Manchester, Ontario County, New York. Joseph was a youth of the age of fourteen, and in this vision received a promise that, if faithful, further light should be revealed to him.

In fulfilment of this promise, on the morning of the 22d of September, 1827, an holy angel permitted this youth to take from the hill Cumorah, in the township alluded to, ancient records, which, by the command of God, he translated through the aid of a sacred instrument, anciently called the "Urim and Thummim." In 1829, these metallic plates and sacred things were shown to three witnesses by an angel from heaven, and confirmed to many others who saw and handled the plates. Five thousand copies of this inspired translation were printed and bound early in the year 1830.

On the 15th of May, 1829, John, the fore-runner of Christ, appeared in glory to Joseph Smith Jr. and Oliver Cowdery, and laying his hands upon their heads, ordained them to the Aaronic Priesthood, with authority to baptize for the remission of sins.

And in the same year three of the ancient Apostles, Peter, James and John, ordained Joseph Smith Jr. and Oliver Cowdery to the Apostleship, with power to confirm by the laying on of hands, for the reception of the Holy Ghost.

On the 6th of April, 1830, the Prophet Joseph Smith being commanded of God, organized the Church of Christ, consisting of six members. This infinitely important event took place in Fayette, Seneca County, State of New York.

Thus the Gospel, and the Church with divine authority, were restored from heaven to earth. Angels were the first missionaries. Men, inspired from on high, carried the message to our own nation. The Saints, in 1831, by divine command, began to gather, first to Ohio, and then to the western boundaries of Missouri. Persecuted, robbed and murdered, they fled to Illinois, and built the city of Nauvoo. In 1846 they were driven by armed mobs, and compelled to flee west of the Rocky Mountains, and sought refuge in the great American desert, then a Mexican province.

SPREAD OF THE GOSPEL.

American Indians.—In the autumn of 1830, Elders Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., Ziba Petersen and Frederick G. Williams, were sent as missionaries to the Indians, west of the State of Missouri, thus opening the Gospel to the remnants of Joseph.

Canada.—On the 20th of July, 1833, Elder Orson Pratt preached in Potten, Canada, (north of the State of Vermont.) This is supposed to be the first discourse, by the Saints of this dispensation, delivered in the British dominions. Joseph Smith and Sidney Rigdon preached and baptized, and organized a church west of Hamilton, in Canada, near the port of Lake Erie; and P. P. Pratt went on a mission to Toronto, in Canada, in 1836, and raised up and baptized and organized many churches.

Great Britain.—When a little over seven years had passed, Heber C. Kimball, Orson Hyde, Willard Richards, John Goodson, Isaac Russell, John Snyder and Joseph Fielding were sent to England. They landed at Liverpool on the 18th of July, 1837. In a few months large branches of the Church were organized, mostly in Lancashire.

Scotland.—Elders Alexander Wright and Samuel Mulliner are believed to be the first missionaries to Scotland. A few were baptized in Paisley in the spring of 1840, and soon after a branch of over two hundred members was organized by Apostle O. Pratt in Edinburgh.

Jerusalem.—Apostle Orson Hyde was appointed by a general Conference, held at Nauvoo, Illinois, on the 6th of April, 1840, to a mission to the Jews in London, Amsterdam, Constantinople and Jerusalem. On Sunday morning, October 24, 1841, having arrived at the Holy City, he repaired to the Mount of Olives, and offered up a dedicatory prayer, consecrating the land for the gathering of the remnants of the Jews.

Australia.—In July, 1840, Apostle George A. Smith ordained, at Burslem, England, William Barratt, and set him apart for a mission to South Australia. March 21, 1852, Elders John Murdock and Charles W. Wandell wrote that thirty-six were baptized in Australia.

Wales.—July 6, 1840, Elders Henry Royle and Frederic Cooke were appointed to Flintshire, Wales, and under date of October 30, 1840, a church of thirty-two members was established there. December 23, 1840, Elder James Burnham wrote from Wrexham, Wales, that in that region there were about one hundred Saints. And on February 10th, 1841, two branches of the Church in Wales numbered one hundred and fifty souls. The Book of Mormon and other Church works were translated and published in the Welsh in 1856.

Ireland.—On the 27th of July, 1840, Apostle John Taylor, Elder McGaffee and Priest Black sailed from Liverpool for Ireland, and preached in Newry and Lisburne, baptizing two persons, staying about one week; he was followed in September by Elder Theodore Curtis. A small branch of the Church was organized at Hillsborough, numbering five persons.

East Indies.—Elder William Donaldson, a member of the army, and bound for the East Indies, sailed from England in August, 1840, having authority to do all the good possible in that far-off land. Elder Wm. Willes landed in Calcutta December 25, 1851, and a few days after baptized nine natives of the East Indies, subsequently baptizing some three hundred natives and raising up a branch of Europeans in Calcutta, numbering over forty members.

Isle of Man.—In September, 1840, Apostle John Taylor visited the Isle of Man, accompanied by Elder Hiram Clark and one or two brethren from Liverpool. He preached in Douglas, Peel and other places, baptizing and organizing several churches.

South Sea Islands.—Tooboui.—Elder Addison Pratt commenced laboring in the ministry, on the Island of Tooboui, about the last of April or the beginning of May, 1844, and baptized a few. Tahiti.—Elders Noah Rogers and Benjamin Grouard arrived on the Island of Tahiti on the 4th of May, 1844, and soon after commenced baptizing.

France.—Apostle John Taylor and Elders John Pack and Curtis E. Bolton were appointed to go on a mission to France at the October Conference, held in Salt Lake City, October, 1849; leaving Salt Lake City on the 19th of October. They were joined afterwards in England by Fred. Piercy, Arthur Stayner and Wm. Howell, the latter having previously visited France and baptized a few into the Church. They arrived in Paris in June, 1850. Churches were organized in Boulogne Sur Mer, Havre, Calais, Paris, and in other parts of France. There were between one and two hundred members in the French Conference.

John Taylor, assisted by Curtis E. Bolton, translated the Book of Mormon into the French language. He also stereotyped it and published an edition in Paris in 1852. He also published a monthly periodical in Paris, entitled *L'Etoile Du Deseret* (The Star of Deseret), besides a number of brochures or tracts.

Denmark, Sweden, Norway and Iceland.—At the General Conference held in Salt Lake City, October, 1849, Apostle Erastus Snow was appointed to open the door of the Gospel in Scandinavia. He was accompanied by P. O. Hansen, a native of Denmark, and John Forsgren, of Sweden. They were also joined in England by Elder George P. Dykes, and arrived in Copenhagen June 1, 1850. August 12, Elder Snow baptized in that city fifteen persons, and September 15, organized a branch of fifty members.

Elder John Forsgren was sent to Gefle, in the north of Sweden, where he baptized twenty persons, for which he was arrested and sent to Stockholm, August 8, where he was under surveillance of the authorities till September 11, when he was put on board a vessel for America, but escaped at Elsinore, in Denmark, and continued his labors with Elder Snow.

Elder George P. Dykes was sent to Jutland, arriving in Aalborg October 10, where and in the vicinity of which he labored six months, and baptized ninety-one persons.

September, 1851, Elder Peterson was sent by Elder Snow from Aalborg to Norway. He baptized a few persons and organized a branch at Bergen. Same year Elder Snow also sent from Copenhagen Elder Gudmansen, a native Iclander, whom he had baptized and ordained to preach the Gospel on his native Island. He baptized several persons and laid the foundation for subsequent missionary labors there. During Elder Snow's stay of twenty-two months in Denmark about six hundred persons were baptized. The Book of Mormon and Doctrine and Covenants were translated and published in the Danish language, as also a number of pamphlets in Swedish and Danish, and the *Scandinavien Stjerne* founded, which continues the organ of the Church in that country to this day.

Italy and Switzerland.—Apostle Lorenzo Snow and Elder Joseph Toronto were called at the Conference held at Great Salt Lake City in October, 1849, on a mission to Italy, and they started on their mission October 19. They were afterwards joined in England by Elders T. B. H. Stenhouse and Jabez Woodward, and on the 19th of September, 1850, they went upon a high mountain, a little distance from La Tour, and organized themselves into the first branch of the Church in that land. They tarried several months, during which upwards of twenty persons were baptized.

About this time branches of the Church were established in Switzerland, under the direction of Elders appointed by President Lorenzo Snow. The Book of Mormon and other English works were translated into the Italian in 1852.

Jersey Islands.—In August, 1849, Elder W. C. Dunbar wrote from Jersey Islands that forty-nine souls had been baptized within four weeks.

Sandwich Islands.—12th December, 1850. Elders Hiram Clark, Thomas Whittle, H. W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, Hiram Blackwell, George Q. Cannon and Thomas Keeler arrived at Honolulu, and soon after commenced preaching on the principal Islands. Elders Clark, Whittle, Morris, Dixon and Blackwell remained only a short time upon the Islands. The other five acquired the language. The first branch of the Church was organized in 1851, at Kula, upon the Island of Maui, by Elder George Q. Cannon, who also translated the Book of Mormon into the Hawaiian language, which he afterwards published in San Francisco, California, in the year 1855.

Germany.—Apostle John Taylor visited Germany the latter part of the year 1851. He translated the Book of Mormon into the German, assisted by G. P. Dykes, and published an edition of the same and stereotyped it; he also published a monthly periodical in Hamburg, entitled *Zion's Panier* (Zion's Banner). He also baptized and organized a church in the city of Hamburg.

Hindustan.—June 24, 1851. Elder Joseph Richards wrote from Calcutta, stating that four persons were baptized in that distant land.

Malta.—June 28th, 1852. Elder Thomas Obray wrote that a branch of the Church was organized at Malta, numbering twenty-six members.

Cape of Good Hope.—Elders Jesse Haven, Leonard I. Smith and William Walker arrived at the Cape of Good Hope April 18, 1853. In about four months they baptized thirty-nine persons.

Holland.—August 5, 1861. Elders Paul A. Schettler and Van der Woude arrived at Rotterdam, Holland. Elder Schettler translated several tracts into the Dutch language; but it was found almost impossible to make much impression upon the public mind. However, after several months labor, they organized a branch of the Church at Amsterdam, numbering fourteen members.

When Elder Pratt had finished speaking, the nationalities arose and stepped forward in a line, facing the congregation, with their banners displayed, twenty-five in number.

President Taylor, rising behind them, made the following remarks:

"I wish to state to the congregation that the Lord commanded his servants to go forth to all the world to preach the Gospel to every creature. We have not yet been to *all* the world, but here are twenty-five nations represented to-day, and thus far we have fulfilled our mission; and it is for us to continue our labors until all the world shall hear us, that all who are desirous may obey, and we fulfil the mission given us."

The nationalities then resumed their seats, and the Choir rendered the grand and beautiful anthem, "Glory to God in the Highest." Col. David McKenzie then took the stand and read, in a very effective manner, the following poem, composed for the occasion by O. F. Whitney:

THE JUBILEE OF ZION.

Written in commemoration of the Fiftieth Anniversary of the Church of Jesus Christ of Latter-day Saints.

Hail to the Year of Jubilee!

Let pealing anthems rise,
And bursts of echoing melody
Loud mingle with the skies!
Let earth resound with music's pow'r,
Glad welcoming the year,
When Zion sees her natal hour
The fiftieth time appear!

An hour when, thro' the ling'ring night,
In beauty broke the morn,
When Faith, exultant, hailed the Light
That told her Truth was born.
The fulness of an omened birth—
In verse prophetic given—
When Truth, new springing from the earth,
Saw Mercy smile in Heaven.

It is a day for Israel
His highest hopes to raise,
While voice and harp, uniting, swell
The sounding notes of praise.
For Truth and Virtue, breathing love,
Have made the world more fair,
Since Righteousness, from realms above,
Unfurled her standard there.

Can friendly eye this radiant scene behold,
Nor feel what fairest words could not unfold?
Or stranger gaze upon its glory rest,
Nor deem, of all, this day divinely blest?
Could Time retrace the wilderness of years—
The stubblefield of human hopes and fears—
Recall from silent regions of decay
The buried greatness of a former day,
Would not the righteous dead their voices raise,
To swell the volume of a people's praise,
And, bursting from the thralldom of the sod,
Declare the wondrous workmanship of God?
But Time, alas! no retrogression knows,
Its ever hurrying stream still onward flows;
The moments coming crowd the moments past,
And each day sings the requiem of the last.
Fair Memory! Thine the task this boon to give,
Bid thou the past within the present live!
On thy bright altar let the embers glow
To lift the shadows of the Long Ago!

Far down the mystic river of the Mind,
A fleet of recollections slowly wind—

A chain of gems on Fancy's pinions brought,
Historic views on Memory's canvas wrought.
The foremost is a scene where forests grow,
Where flowers bloom and springtime breezes
blow,

Where sweet-toned birds send up their matin lay,
And lave in th' golden fountain of the day.
Deep in the bosom of a woodland shade,
Where Solitude her secret home hath made,
A simple lad, his sunburned temples bare,
Pours forth a guileless soul to God in prayer.
A sudden cloud of midnight depth profound,
Now hurls him breathless to the trembling ground;
Speechless he's stricken, but with voice of will,
Calls on his God, and supplicates Him still.
His prayers are heard. Lo! shining o'er his head
A dazzling light! Where hath the darkness fled?
A pillar brighter than the noonday sun,
When on the purest sky his race is run,
Falls, gently as the earth-reviving dew,
And opens to his gaze a heavenly view,
Two Beings, of a glory to defy
The pow'r of words, stand 'twixt him and the sky.
And is't a voice, or music low and clear,
Whose hallowed sweetness charms the list'ner's ear
Like murmuring waters from a mossy rim:
"Joseph! 'Tis my Beloved Son, Hear him!"

The scenes roll on. Within a rustic cot—
An honest farmer's home of humble lot—
The boy that was, in pride of strength appears,
Erect 'neath manhood's crown of ripening years,
Nor now as when, in trusting childhood's care,
Alone, he sought and found the God of prayer,
Nor when, as singly, stemmed the tide of hate,
Which spurned the truth he dared to innovate;
Friends are his followers. Tho' numb'ring few,
Disciples dauntless, of a doctrine new,
Convened to verify the written word
Of him who bore the burden of the Lord,
When learned proud Babel's king, thro' wisdom's
ways,

What God had destined in the latter days.
The hour is nigh when monarchs' necks shall
bow,

The Stone yet lingers on the Mountain's brow,
But soon with force resistless shall it fall,
And onward roll, victorious over all.

'Tis done—the deed Creation's morn devised—
The Church of Jesus Christ is organized.

* * * * *

And fifty years, like billows on the sand,
Have left their marks on Life's enruffled strand,
Since dawned the morning of that chosen day
When Israel's fold refound the Narrow Way,
And planted firm the Gospel's glorious tree,
On Joseph's land, the land of Liberty.
Tho' rudely torn from out the parent soil—
Its budding glories fierce Oppression's spoil—
And flung far out upon the burning plain
To meet the doom its murd'rous foes ordain;
Like Aaron's rod, the Bough of Joseph blooms,
Brings forth, in gladness, 'mid the desert glooms,
With fragrance rare the sterile valley fills,
And blossoms on the Everlasting Hills.
Deep rooted in the chambers of the rock,
Unheeding war, and storm, and earthquake shock,

It stands where Hatred's fiery shafts are hurled,
Waving a welcome to the wond'ring world.
Afar, its shadows o'er the nations fall,
Again its branches climb the ocean wall,
And seeds of Life, sown with Almighty hand,
Are springing from the soils of every land.
And these shall bear, upon the world's broad
face,

The fruits of Freedom for the human race,
Freedom for all, of every creed and hue,
Pagan or Christian, Moslem, Greek or Jew,
O'er all alike, the Olive blooms again,
Proclaiming peace on earth, good will to men.
There let it flourish, till from shore to shore—
When tide shall rest and time shall be no more,
And heaven's veil hath withered to a scroll—
The waves of righteousness o'er earth shall roll,
And Zion, the redeemed, the pure, the free,
Shall celebrate the WORLD'S GREAT JUBILEE.*

The reader was the recipient of warm applause.

The Careless Orchestra, under Mr. George Careless, also leader of the choir, then executed the splendid overture "Poet and Peasant," assisted by the organ, under the skilful manipulation of Mr. Joseph J. Daynes. This beautiful piece was highly appreciated. Elder B. F. Cummings, Jr., then arose and delivered the following address on

EDUCATION.

In representing the educational status and progress of our Territory upon the occasion of our celebration to-day, it is highly gratifying to me, as I am assured it must be to all present who have the slightest interest in the welfare of our youth or commonwealth, to be able to make so good a showing as can, with perfect truth, be made at the present time.

Reasoning upon natural principles, one would suppose that it would have been a long time before the subject of education would have received any attention from a community situated as the Pioneers of these valleys were for many years after their arrival here. But such was not the case. Stripped and bare; scattered and peeled; forced to flee into the heart of a dreary desert, more than a thousand miles from the borders of civilization, and more than that distance from the nearest mart where a school book could be purchased, to their eternal credit it is recorded that they did not, for a moment, forget the subject of the education of their youth.

In founding their infantile and feeble colonies, one of the earliest buildings to be erected was the schoolhouse. True, it was generally a humble structure, but its cost was a heavy tax upon the colonists. This tax was cheerfully

*It was the design of the author of the above to present a poetical panorama of Church history in five tableaux, but owing to the length of the programme, the poem was read in the foregoing form. The ellipsis marked denotes the omission of two of the tableaux, viz: Nauvoo and the Martyrdom, and the Arrival of the Pioneers.

borne, however, for though it added to their toil and poverty, they dreaded ignorance and its effects more than these, and did all in their power to dissipate it from their midst.

Before the general government had had time to even organize that of the newly settled Territory, and even before the community here had received any formal recognition from any department of it, the Legislative Assembly of the Provisional Government of the State of Deseret, on February 28, 1850, only two years and a half after the first settlement of the country, passed an act incorporating a university. This act of that body, under the then existing circumstances, speaks volumes in evidence of the enthusiasm of the people upon the subject of education. That enthusiasm has ever kept pace with the means of the people, until to-day the school statistics of Utah prove her to occupy no mean position in respect to education.

At the close of the year 1878 the school population, comprising children between the ages of six and sixteen years, numbered thirty-three thousand six hundred and four. Over sixty-four per cent. of these were enrolled, and over forty-four per cent. were in daily attendance at school. From statistics contained in the Report of the Commissioner of Education for 1877, it is shown that in the percentage of enrolment of her school population, Utah is in advance of the general average of the United States, while in the percentage in actual daily attendance at school, she still further exceeds the average of the whole Union.

In 1877, when our school population numbered thirty thousand seven hundred and ninety-two, there was invested in the Territory, in school property, the creditable sum of \$568,984, being about eighteen and one-half dollars per capita of our school population.

In contrast to this I will give the amount per capita of their school population which some of the States have invested in school property: North Carolina, less than \$0.60; Louisiana, \$3; Virginia, about \$2; Oregon, less than \$9; Wisconsin, less than \$11; Tennessee, less than \$2.50; Delaware, less than \$13.

In respect to the amount per capita of her school population which Utah has invested in school property, she exceeds several other Southern and Western States, is in advance of the great States of Indiana and Illinois, and I am confident that if the necessary statistics were attainable, they would show that in this respect also Utah is in advance of the general average of the entire Union.

Thus, in the matter of education, Utah stands ahead of many old and wealthy States, and of the general average of the United States in three very important respects, namely, the enrolment of her school population, the percentage of their daily attendance at school, and the amount per capita invested in school property.

When it is remembered that in nearly every State in the Union, vast sums of money, derived from the sale of lands or from the establishment of special funds, are devoted to school purposes, and that these sums amount to tens or hundreds of thousands of dollars annually, in many of the States, while the schools of Utah have never yet received any assistance whatever in this manner, the fact that she occupies her present advanced position in respect to edu-

cation, speaks volumes in her praise. And when again it is remembered that, while thus advancing the cause of education in their midst, her people have been struggling against disadvantages incomparably greater than any experienced by any of the States, such as their isolated condition, the severity of the elements and the sterility of the soil, to wring a subsistence from which they had to toil so severely, and the illiteracy that so extensively existed among tens of thousands of the foreign population, her present state of educational advancement will redound still more greatly to her honor.

Having thus briefly shown the general condition of our Territory in respect to education, and that it compares so well with older and wealthier communities as well as with the Union at large, it would seem highly proper to call attention, in a more particular manner, to some of our leading educational institutions. Foremost among these is the University of Deseret, the first institution of the kind founded in the Rocky Mountain region, or west of the Missouri River. In its Preparatory Department is laid an excellent foundation for the courses comprised in the Normal and Academic departments. The latter includes such courses in the higher studies as go to make up a finished education, scientific and literary, and none of our youth have any need to go outside of our Territory to obtain a finished education, such as will fit them for all the practical purposes of life, or render them worthy to move in the most cultivated circles.

In the Normal Department of the University, about forty students have annually, for several years, received, gratis, a thorough training in the theory and practice of teaching, as well as in such studies as are best calculated to render them efficient and successful teachers. A very large proportion of the students who have taken the Normal course, have, immediately upon completing it, entered the schoolroom as teachers, and the district schools throughout the Territory are reaping the benefits of having competent and well-trained teachers.

Of the Brigham Young Academy at Provo, it is not too much to say that it is one of the very best educational institutions in the Rocky Mountain region. Employing a Faculty of six able instructors, it comprises six departments, and the various courses open to students include such studies as go to make up an excellent education. This institution is specially noteworthy as being the only one in the Territory which includes the study of theology. Its whole genius and spirit and discipline are such as to impart to its students a moral character of the highest and noblest kind, at the same time that secular instruction is being given. Its Normal Department annually imparts training and instruction in a suitable course of studies, to about twenty students, who take the course with the design of fitting themselves for the profession of teaching.

The Brigham Young College at Logan was, by the munificence of the late President Young, endowed with over nine thousand acres of excellent land, and, though it does not, at the present time, include courses in the higher branches, it is expected that, in the near future, its income from its liberal endowment will enable the institution to greatly increase its capacity and improve its facilities, and it certainly has the prospect of rapidly developing into an educational institution of high grade.

Time will not permit me to give further particulars of special institutions, nor of our District Schools, though much might be said to still more greatly increase the credit of our Territory for her enthusiasm upon the subject of the education of her youth.

For some weeks past Prof. John R. Park, of the University of Deseret, Prof. L. F. Monch, of Ogden, Prof. Karl G. Maeser, of the Brigham Young Academy of Provo, and others of our most prominent laborers in the cause of education, have been traveling through the Territory addressing assemblies of the people upon topics connected with education, urging the people to take greater interest in it, and advocating the best methods and systems for instructing the youth. These labors of these zealous educators are having the effect to give a new impetus to the cause they represent in many of the school districts of the Territory, and are highly commendable. To show that the government is observing our educational progress, and that it approves of the course of our honored Territorial Superintendent, I will read the following letter:

DEPARTMENT OF THE INTERIOR,
Bureau of Education,
Washington, May 15, 1880.

Dear Sir:—Permit me to express the pleasure with which I find in your report for 1878 and 1879, a brief summary of important educational statistics for all the States and Territories, from the tables compiled in this Bureau for 1877. The example thus set is a good one, as only by this means, while Congress limits the circulation of our reports, can the statistics, laboriously collected at this central office, reach the vast body of minor school officers and teachers, for whose benefit they should be spread abroad. It is to be hoped that other superintendents will follow the pattern thus presented, and thus enable all school officers and teachers in their several States or Territories to compare their own statistics with those of others elsewhere.

Very respectfully, your obedient servant,

CHARLES WARREN,
Acting Commissioner of Education.

Hon. John Taylor, Ter. Supt. District Schools, Salt Lake City, Utah.

But when all that can be is said of our secular schools, the half would scarcely be told respecting the cause of education among our youth. With our Primary, our Young Ladies' and Young Men's Improvement Associations, our Sabbath Schools and numerous other institutions where our youth receive secular, religious, moral, scientific and literary instruction, it is easily seen that there are, in the midst of this community, a multiplicity of influences and powers, all tending to the education, enlightenment and advancement of our youth, and the combined results of all these cannot but be the production of a race of men and women who, added to the highest degrees of secular learning, shall possess a moral character that will command the admiration of all the world, and a reputation for intelligence, honesty, chastity and integrity that shall make them envied among the nations.

After this was given the beautiful duet, "I heard a Voice," (Glover) by

Mrs. S. Langford (nee Miss S. E. Olson) and Miss Laura Nebeker. It was a charming feature of the programme and was well received.

A number of the representative ladies of Utah, namely, Eliza R. Snow Smith, Elizabeth Ann Whitney, Zina D. Young, M. I. Horne, E. B. Wells and S. M. Kimball, then advanced to the table near the front of the platform and stood facing the audience while Elder L. John Nuttall, from one of the stands behind, read the following, prepared by Mrs. E. B. Wells:

SENTIMENTS FROM THE WOMEN OF UTAH.

As representatives of the Latter-day Saint women of Utah, we feel highly honored.

The celebration of this day of days marks the most important events—the entrance of the noble and valiant Pioneers into these happy valleys, and the Latter-day Saints' Year of Jubilee.

Historically it resurrects the past, prophetically it opens up the future.

In the various phases of life through which this people have struggled, up to the present, which to-day have been figuratively portrayed, those whom we are proud to represent were not spectators; although not the foremost, they were prominent actors and participators in those soul-stirring and heart-rending scenes, and not only by their faith and prayers, their labor and their fortitude, did they assist in sustaining the servants of God, under most painful circumstances, but in many instances actually performed laborious duties assigned to men. For instance, after the expulsion of the Saints from Nauvoo, when five hundred able-bodied men were called out of our journeying camps, to cross the American desert, to assist by force of arms in adjusting difficulties with Mexico, by which this very land was ceded to the United States, women were under the necessity of driving teams across the plains, besides watching over their little ones, and preparing the frugal meals upon which they subsisted. We have ever been one with our brethren.

What we witness this day stirs within the bosoms of those who came here in '47 the same thrill that vibrated through our very natures when we saw the dear old flag, the pride of our youth, which had been sacredly preserved throughout our journeyings, hoisted and waving to the breeze of the Rocky Mountains. It was hailed as an emblem of peace and liberty for which we had left the lands of our birth.

In the past we have emulated the heroic example of the noble Pilgrim Mothers, who, for the sake of worshiping God according to the dictates of conscience, in company of the Pilgrim Fathers, dared the perils of the briny deep, and in a desolate country assisted in planting a colony, designated by the Almighty as a precursor to the founding of a government under which his kingdom was to be established. What would the Pilgrim Fathers have done without the Pilgrim Mothers?

And now, when, through the overruling and protecting care of God, we are no longer chased and driven, we, the women of Utah, in organized capacities, as efficient helps to the Priesthood, are exercising all the talents and influence with which God has endowed us, to bless, comfort and sustain the needy, and purify and elevate society.

With feelings of gratitude and tenderness, mingled with a holy reverence,

we, as mothers, wives, sisters and daughters, greet you, hail you with honor, brave-hearted Pioneers—silver-haired veterans of Zion's Camp, and heroic volunteers of the Mormon Battalion! And while we give honor to the living, our hearts instinctively go out in affectionate and honorable remembrance to the absent, whose faces we do not behold, but whose lives were so closely interwoven with those who are before us. "We name no names," but offer a silent tribute to the sacred memory of the honored dead.

For one retrospective moment we are looking back over the vista of fifty years; the horologe of time has struck with telling force, the chimes of the first half century since the Church of Jesus Christ was organized on the earth in this dispensation. Years full of startling episodes, of thrilling tragedies—records of good and evil, misery and happiness, and though many have peacefully fallen asleep, and thousands have died by the wayside, and though we have mourned a martyred Prophet and Patriarch, yet we rejoice to-day with the living oracles of the Holy Priesthood; and when we look abroad upon our fair and happy homes, our verdant, smiling valleys, and realize the peace, plenty and prosperity that surround us in this our holy year of Jubilee, we, the women of Israel, desire to consecrate ourselves anew to the work of the Lord, and mingle our voices with those assembled here to-day, in one burst of glorious melody, with loud hosannas, that the ensign upon the mountains has been lifted to the nations, and that for fifty years the mothers of Israel, with the sons of God as co-laborers, have borne the burden and heat of the day, passed through trying ordeals, proven their integrity before Heaven, and propose in the future, as in the past, to keep the commandments of God, that we may obtain a fulness of celestial glory, and be crowned with eternal lives.

This was enthusiastically applauded, at intervals, from beginning to end.

The Tenth Ward Brass Band, under Captain Symons, then performed a selection, after which the following address was delivered by

PRESIDENT JOHN TAYLOR.

We have been detained for a long time. However, if you have felt as I have, you have been very much interested in the scenes that have passed before you, in the spectacle that you have witnessed, in the speeches which you have heard, in the beautiful music which has been discoursed, and in the reflections upon the position which we occupy to-day, as Latter-day Saints. We, in former years, talked of events that are now transpiring. We looked forward to the day that we now enjoy with pleasing hopes and joyful anticipation. Now we realize some of the blessings that we heretofore read of, prophesied about, and anticipated.

We are living in a peculiar day and age of the world, pregnant with great events, affecting not only the nation with which we are associated, but all other nations, politically, socially, religiously and nationally. In fact, the Lord, in his wisdom, has been preparing the way for the accomplishment of certain events that should tend to develop these blessings that we now enjoy, and others yet in anticipation. When looking upon the people and listening to the expression of their feelings and desires, my mind goes back to other ages, and looks forward also to times that are yet to come.

There have been in human events certain changes, and in some instances

cycles of changes, religious, social, political and national. The Jewish polity and nation was the result of one of these. The Babylonian, the Assyrian, the Medo-Persian, the Greek and the Roman empires have each had their day, to say nothing of the Tartar, the Chinese and other great eastern empires wherein have flourished myriads of the human race. Africa and Europe have also each contributed their quotas of governments to the human family. Without entering into further details, mention may be made lastly of that of the United States.

It is not so very long ago since this whole continent was possessed by the red man. Descendants, it is true, of a noble race; but low, fallen and degraded. There were other scenes to enact here than was possible for them unaided to bring about, and the Lord inspired Christopher Columbus to come over in search of a new continent, which, after indefatigable labor, he was successful in finding. Once the white man having set his foot upon this continent, other circumstances seemed to operate upon the minds of the men of that period—a narrow, contracted, religious bigotry, an unfortunate inheritance of man that never will allow others, when in their power to prevent it, to think or worship differently to themselves, and seek to confine others' minds within their narrow limits, and desire to control their consciences and have them governed by their theories, principles and dogmas, operated very powerfully in the old world, which caused men who could not be guaranteed in their own lands freedom of conscience, to seek it elsewhere.

The Puritans who first settled in New England sought there a refuge, an asylum from religious persecution; they tried to introduce in it principles that should be broad as the universe, and a freedom that God has always been willing that his people should enjoy in all parts of the earth. Our government was formed only a very little over one hundred years ago. Men began to think differently, and to form different ideas to what they had heretofore done. They began to think that men were in possession of certain inalienable rights, among which were the rights of life, liberty and the pursuit of happiness, and they incorporated them in the constitution which was then formed.

Freedom of thought on religious matters led to freedom of thought and action in political affairs, which resulted in the Declaration of Independence and in the adoption of the Constitution (that gem of modern ideas and progression), and finally in the establishment of the government of the United States.

This introduced a new era in political affairs, and it became a problem among political scientists as to how far a republican form of government would be able to resist the pride of ancestry, the seductions of wealth, the desire for place and emolument, the insidious inroads of aristocracy, the glamor and pomp of royalty, or the thirst for dictatorship, for empire, or for autocratic rule; or whether they would not descend, as other republics had done, to anarchy and mobocratic rule. It is true, that when the Puritan Fathers came here they brought themselves with them. It is also true that they brought with them many of the fallacies of the Old World, and while they considered it very improper for others to persecute them in their religious views, they were as zealous as their persecutors in banishing Roger Williams, in persecuting the Quakers and the Baptists, in putting to death witches, and, I am sorry to have it to say, that some of their descendants have been equally

zealous in pillaging, robbing, driving and disturbing the Latter-day Saints for their religion, as evidenced before us to-day.

Who, for instance, are these aged, gray-haired veterans that I see before me, bearing the banners and insignia of "Zion's Camp?" They are a few of a company of brave men, who, as you have heard, in 1834 left their families and homes in the east to go to the State of Missouri to protect their brethren who had been robbed, pillaged, driven and spoiled by an inhuman mob, and who could get no redress in their adopted State.

Who are these Pioneers whom to-day we have assembled to honor? They were the vanguard of tens of thousands of their brethren who left the State of Illinois, a poor, outraged, robbed and persecuted people. Their leaders murdered while in the shade of the ermine and of the mockery of law, and under the stoniest guarantees of executive protection. Those veterans led forth a people thus despoiled, who have left their houses, their gardens, their fields, their possessions, their homes, and their beautiful Temple, appealing in vain for redress from state and national authorities. Robbed, pillaged, houseless, and homeless, they wandered forth into the wilderness, with President Young as their leader and God as their only help, to seek that protection among the savages of the desert, which was denied them within the haunts of so-called civilization. These things are true. It is also true that Congress, goaded by religious zealots and political adventurers and demagogues, has passed inimical legislation against us, and that the courts, under the same influences, have been as partial and hostile in their rulings. But there is also another great truth, that there are a very great many honorable men in these United States who are ashamed of these puerile anti-republican acts, who rally yet around the flag and the Constitution, and who are desirous to see administered equal protection, religious, political and social, to all men. And notwithstanding these and many other defalcations, the true American patriot, though sorrowing for these evils which it would be disingenuous to ignore, can say with commendable pride that the nation has retained thus far, with these and a few other exceptions, the great principles of political and religious freedom of which she is the acknowledged champion, and stands after upwards of a century the peer of any kingdom, empire or nation on the earth.

I very much question whether there is any nation existing in the world to-day where we could find more protection than we can in this, poor as it is; yet such is the fact, and such is the weakness of human nature when dealing with one another.

This nation, as I understand it, was organized under the supervision of the Almighty, although men did not comprehend it; and that tree of liberty that was planted has borne an abundance of fruit, although there has been some wild fruit and also a great many sour grapes mixed up with it. I very much question in my own mind whether the same things could have been accomplished in any other country that have been done here, and God comprehended it. And the Constitution that we revere, and that ought to be cherished and maintained by every American citizen of the United States, the Prophet Joseph said was written by the inspiration of God.

In the organization of our government, without making any religious provision, or sanctioning or adopting any particular form of worship, in the first

amendment to the Constitution, it is specifically provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus acknowledging the right of conscience and prohibiting interference therewith, by any legal enactment.

In a little more than half a century after the organization of this government, a new phase of religion made its appearance, inaugurated by God, our Heavenly Father, as part of his great programme, and introduced and sustained by Joseph Smith, which, like many other political, social and religious innovations, produced a shock, among religionists, equal to the political shock among the nations produced by the establishment of this republic among the monarchies of the Old World, and which has led to the anomalous position that we occupy here to-day. This change, we claim, although apparently new, is not so in reality, but merely a return to old principles, and is what we denominate "The Everlasting Gospel." New indeed to the professional world, but everlasting in its principles, faith, doctrines, ordinances, priesthood, origin and perpetuity, and is simply one of those changes which the Almighty in one of those compensating cycles of time has inaugurated for the benefit of humanity and the exaltation of a fallen world.

I did want to see one banner here that I do not see. I mention it because it has been omitted—I refer to the motto, "In God we Trust." If we have any light; if we possess any intelligence; if we know more religious truth than other men, it is because God has taught us; and if we have been preserved and provided for under the weight of persecutions that from time to time have been crowded and forced upon us, it is because God has been with us, and it is He who has preserved and protected us; we could not have done it ourselves.

There are events in the future, and not very far ahead, that will require all our faith, all our energy, all our confidence, all our trust in God to enable us to withstand the influences that will be brought to bear against us. And if we have been united; and if we have done a good work in our Pioneers; if the Battalion did a good work—the warding off the evil blow that was aimed at us; if Zion's Camp went forth under the most inauspicious circumstances, to carry out the word and design of God, and God was with them—so we shall need Him to be with us to help us and aid us, and to sustain us and to hold us up in the future, just as much as in the past, only a little more so. We cannot trust in our numbers; we cannot trust in our intelligence; we cannot trust in our wealth; we cannot trust to any surrounding circumstance with which we are enveloped; we must trust alone in the living God to guide us, to direct us, to lead us, to teach us and to instruct us. And there never was a time when we needed to be more humble and more prayerful; there never was a time when we needed more fidelity, self-denial and adherence to the principles of truth than we do this day.

Have we had a noble example in our Pioneers? Yes, we have. And then we have had noble examples in many who were not Pioneers. Have we had noble examples in the Battalion? Yes, we have. And then we have had noble examples in others, who were not associated with the Battalion. And it is not to ourselves but to God we will give the glory for the present position that we enjoy.

And what of the future? Is God at the helm? He is. Will He guide the ship of Zion? He will. Will He save all the people? He will not; He will only save those who obey His laws and keep His commandments. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," said the Savior. And this applies to all of us. Have the Pioneers done a good work? They have. And all those of the sisters mentioned? They have; and I say, God bless them. Have our educators done a good work? They have; and let us continue to increase our educational facilities, and to go on improving them until we shall be as far ahead of this and other nations in regard to science and intelligence of every kind as we are to-day in regard to religious matters.

Respecting our youth. I feel pleased to see so many of our young men and young women represented here, and I say, God bless them; and I say to them, be true to your fathers, be true to the doctrine and principles that God has committed to you, maintain your virtue, your purity, your integrity, and while others speak evil of you falsely in regard to these matters, maintain your virtue and God will bless you. Zion will continue to grow and increase, and our brethren with help us, and our sisters will help us, and we will help them, and we will help one another and operate together in the welfare of Israel, and in the rolling forth of the Kingdom of God. And I say to you, men and brethren, holding the Priesthood, do not dishonor it, do not disgrace God and the Kingdom of God. Be honest, be men of truth, integrity, honor and purity, and live your religion and keep the commandments of God. Train up your children in the paths of life—and you, sisters, help us to do these things, and we will bless you and you will bless us, and we will bless and be blessed; Zion will go forward, and notwithstanding, in God's controversy with the nations, dark clouds will pass over us, God will guide Israel and protect his people, and we shall come off triumphant, and the things spoken of in the Scriptures will all be fulfilled, and if other people do not know how to treat you aright, you learn how to treat them aright. We can afford to be generous, to be liberal, to be just, if others cannot. We do not want to follow their example, but we must get along with these things as best we may, and put our trust in the living God, and God will control all men as you have heard he has done in a remarkable way. It will be more remarkable by and by. Our mission is a mission of salvation to all men. These nationalities that have been presented to-day are a witness to this fact. Our flag floats for all men of every creed and hue. We are citizens of the world and all mankind are our brethren.

God will preserve Israel. He is watching over this people, and legions of angels also, and there is nothing that will separate us from God and from his protection but our own waywardness, our own carelessness and indifference, and in many instances dishonest and incorrect principles. Let us lay them aside, live our religion, keep the commandments of God, and the blessing of God will be and abide with us from this time henceforth and forever. And I say, God bless the Pioneers and their posterity after them; God bless the Battalion boys and their families and their generations after them; God bless Zion's Camp, those that are left of them—the others are all right enough—and

their posterity after them; God bless the Relief Societies, and may the spirit and power and blessing of God attend them in their administrations; God bless the Young Men's and Young Ladies' Mutual Improvement Associations; God bless our Sunday schools and day schools, and let us all seek, as Elders in Israel, to advocate right, to maintain virtue, to sustain everything that is good and honorable, that we may have the blessing of God to rest upon us in time and throughout all eternity; God bless our bands and our choirs who have given us such good music; God bless all Israel who love the truth, and grant that we may go forth in the strength of Israel's God from conquering to conquer, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He shall reign for ever; which will take place as sure as God lives. Zion will not be removed out of her place if we only put our trust in God. He will stand by us and sustain us, and will stand by one another, like a band of brothers and sisters, and keep the commandments of God, and finally be saved in His kingdom. God bless us all, the Twelve, and all the Holy Priesthood, and lead us in the path of life, which I ask in the name of Jesus, Amen.

The Choir and Careless Orchestra rendered the "Hallelujah Chorus," from the Messiah, after which, Apostle Erastus Snow pronounced the benediction.

The celebration was highly enjoyable and thoroughly successful. The whole proceedings moved as designed and without a jar or a discord. The procession was the finest ever seen in this Territory, and we question very much if it has been surpassed by anything of the kind in the country. Persons who have traveled in many lands, and witnessed many celebrations, declare that it exceeded in variety, richness, appropriateness and thorough organization, all pageants of a similar character that they had ever looked upon. The quietness, decorum and respect for each other, coupled with intense interest in the proceedings, exhibited by both the active participants and the lookers on, were in marked contrast to the disorder and turbulence of crowds abroad, and are characteristic of the people who have built up this Territory with the desert for a foundation. The whole affair was superb, and the whole community return thanks to the General Committee who planned and directed it, and to the sub-committees who so faithfully performed their parts in the programme. Each sub-division bore its own expenses, and not a dollar was solicited from the public.

Pioneer Day in the year of our Lord, 1880, and in the Jubilee Year of the Church, will be a marked period in this people's history. And while we remember with pleasure the events of the day, with its beautiful scenes and glorious sentiments, and cherish the names of the veterans who pioneered the way to the mountains and led the van in the latter-day dispensation, we will glorify the God of Israel in our hearts, and hand down to our posterity, the truths for which our honored heroes struggled and suffered and endured. To Him be the glory for all our enjoyments and all our successes!

DISCOURSE ON THE UTAH PIONEERS,

*Delivered by ELDER ERASTUS SNOW, in the Tabernacle, Salt Lake
City, Sunday Afternoon, July 25, 1880. Reported
by Geo. F. Gibbs.*

I am requested to occupy some time this afternoon in speaking to the people. I generally feel a little awkward in this place, perhaps from the fact that I seldom occupy this position. The scenes before me [referring to the decorations around the tabernacle from the day before] are fruitful in thought, carrying the mind back through the past history of the Latter-day Saints. And the events of yesterday were full of intense interest to the Latter-day Saints, but perhaps none could appreciate the sight better than the Pioneers themselves. Most of that body of men had grown up almost from childhood in the Church, and those that are spared are in their old age, and look back with peculiar feelings to the scenes of the past, and they are not without profitable reflection. Many of the mottoes exhibited yesterday in our grand procession, and some I see around this gallery—for instance, “God bless our Mountain Home”—carry with them all that is associated with home—all the happiness, the comforts, the pleasures, the hope and the anxieties of home, and that, too, of such a home as God has provided for his people in the valleys of the Rocky Mountains. It is the home of the Saints. And when the Pioneers found it it was well nigh purified by the lapse of time and the desolation of ages, and the wickedness of its ancient inhabitants well nigh obliterated, though the curse of barrenness and desolation still existed. I remarked yesterday, on looking at the decorations of this building, that to make the work complete that part which so truthfully represents this desert land in 1847, the sagebrush and the other growth of the desert should be besprinkled with black crickets, and, perched in some prominent position, some gulls looking down eagerly upon them; which would remind us of those early days when the Pioneers and early settlers grappled with the difficulties of the desert land; when the untamed savage was scarcely an enemy or a hindrance in our pathway compared with the destructive winged insects, the crickets and grasshoppers which would come in myriads to devour the tender crops. For the first two seasons it seemed as though the crickets and grasshoppers would consume every green thing, and after they had commenced their depredations to such an extent that to all human appearance the last vestige of the products of the field and gar-

den would be eaten up, large flocks of gulls came to the relief of the farmer, lighting down upon the fields and covering them as with a white sheet, and they fell to devouring the insects; and when they had filled and gorged their stomachs, they would vomit them up and then fill themselves again, and again vomit, and thus they eat and devoured until the fields were cleared of those destructive insects, and the crops saved. And these white birds became almost as sacred in the feelings of the people for the first two or three years as the white elephant to the people of India; and I do not know but what, if they had continued their annual visits, some of our people would have been almost ready to revere them as the people of the East do the white elephant. But such a thing was not permitted in the economy of divine Providence; it was not necessary that these birds should come yearly; they came in an opportune time to save the crops and to preserve the early colonists from starvation; and since that time comparatively few of them have been seen in the country. But the assistance of this fowl in those early years was as remarkable, nay miraculous, to us as it was for the Lord to send the armies of quails to the Israelitish camp, dropping them down in their midst in sufficient quantities to suit the cravings of the home-camp of a million of people.

Since that time, in various parts of the land, the insects commonly known as the "ironclads," more properly flying grasshoppers, have visited certain sections of this country, doing much damage; yet the people have been in a condition to endure such visitations without serious alarm, because of our widespread settlements and the great abundance that has been produced in the country, so that if one section of the country suffered from the ravages of the insects, other sections of the country could come to their relief, and there was no imminent danger to the colonists. Not so in those early years when there was no friendly hand within a thousand miles to extend relief, and no railroads by which supplies could be transported to us, and time would not permit to send our teams a thousand miles across the plains to bring the necessities of life; our wives and children would have been left as utterly desolate as the savages, who, by-the-by, had learned in their destitution to profit by those visitations; for when the insects would devour all the green things, they would turn in and devour the insects. And on this ground, on this city plot, the first company of savages who visited the Pioneer camp, after the exchange of salutations, retired to prepare their evening repast, and they emptied out of their sacks bushels of dried grasshoppers, on which they made their suppers. Our people had not learned to do this yet, but had it not been for the providential appearance of the gulls, we would have been brought to the same necessity—to gather up the crickets and salt and dry them to subsist upon.

It was an experiment which many doubted, as to whether we could subsist our colonies in this country at all, and whether grain would mature. And James Bridger, the well known mountaineer, who had inter-married with the Snakes, and who had a trading post which still bears his name, Fort Bridger; when he met President Brigham Young at the Pioneer camp on the Big Sandy, about the last of June, and learned our destination to be the valley of the Great Salt Lake, he gave us a general outline and description of this country over which he had roamed with the Indians in his hunting and trapping excursions, and expressed grave doubts whether corn could be produced at all

in these mountains, he having made experiments in many places with a few seeds, which had failed to mature; and so sanguine was he that it could not be done, that he proffered to give a thousand dollars for the first ear of corn raised in the valley of the Great Salt Lake, or the valley of the Utah outlet, as he termed it, meaning this valley between Utah Lake and Salt Lake. President Young replied to him, "Wait a little and we will show you." It was this confident hope, this faith animating the bosom of President Brigham Young and the Pioneers led by him, that carried this people through, and that has impelled them upon their onward course from that day to this. True, the country was unknown to us, and being unacquainted with the climate and soil, it was an experiment; but there was an assurance, a faith planted in the hearts of the Pioneer company by the Father whom we serve, that He was abundantly able to sanctify the elements for the good of His people to sustain them in this interior desert. What inspired the Pioneers with this hope and faith was, that God had pointed out the way hither; He had moved upon the Prophet Joseph before his death, to predict that this people would yet be driven from Illinois and the western States, and have to flee into the Rocky Mountains, where they would become a great and strong people. And it was under the inspiration upon this subject that he was prompted to organize an exploring party, consisting of twelve picked men, for the purpose of exploring this land and bring back an account of its facilities, in view of what God had revealed unto him. But he was slain by his enemies without being permitted to realize these expectations and without being permitted to lead his people hither. But the mantle that was upon him fell upon his successor, Brigham Young, who had the same spirit of inspiration and faith. And when that band of Pioneers left the Missouri River, on the 7th day of April, 1847, they journeyed as Abraham journeyed from Ur of the Chaldees, from whence, we are told, he journeyed according to the command of God, seeking a country which God had promised him. Abraham had not seen it, neither did he know where it was, but God having commanded him to go out from the land of his fathers to a land which He should show him, he started out not knowing whither he went. So did the Pioneers go without knowing whither they went. For the first five hundred miles of the journey from Winter Quarters, or the camp on the Missouri River, to Fort Laramie on the North Platte, the country was stripped of vegetation; there was nothing for our animals to eat. There was plenty of buffalo, antelope and deer; indeed the buffaloes were so plentiful that they had consumed everything eatable along the river, until all the Platte bottoms were as bare as a sheep yard. The vast herds of buffalo were oft-times in our way, and we were under the necessity of sending out advance guards to clear the track and drive them away, so that our teams might pass; and we were also under the necessity of putting strong guards around our animals lest they should stampede; and we had to feed out what grain we had started with—for we had taken a moderate supply of grain to feed as well as for seed, and this we dealt out sparingly unto them, and indeed some began to feed out their crackers and flour and breadstuff before we reached Fort Laramie, to keep our animals from perishing, and the grass did not begin to grow to relieve our animals until we struck the Black Hills early in June. And here we were obliged to tarry to recruit our animals, and for two or three

weeks we rested on the North Platte while we built ferryboats on which to cross the river. And when this was done, and we had crossed the Platte and were ready to start, we found ourselves very destitute of provisions on account of having been obliged to deal out part of our supplies to save our animals. As we were about to tie up our ferryboat and take our departure, a gentleman came riding up on horseback who had struck our trail at Laramie, and he told us that a large company was a short distance behind on their way to Oregon, and they wished that we would stop and ferry them over the river. We consented to do so if they would replenish our larder, furnishing us the necessary supplies that would justify our detention. This, he said, they were more than willing to do, and offered to pay us the usual fee for ferrying over the Missouri River, and pay us in flour, and sugar, and bacon, and coffee, at prices ruling on the Missouri. We stopped and ferried them over, and collected the toll in provisions; and by the time we had done this, another company hove in sight, and we ferried them over on the same terms; and then a third, until our stores and supplies were replenished so that we could prosecute our journey; and leaving a few picked men to tend the ferry, with a few empty wagons and teams to follow, the company proceeded on our way. The ferry-men remained and took over a few other companies, received their pay in provisions, and then followed after us. Thus we realized another interposition of divine Providence in timely supplying our needs, after a severe trial of our faith and patience while passing through this buffalo country. Having thus rested our teams and replenished our stores, we continued our journey.

I mention these things as some reasons why the Pioneers were from the 7th of April to the 24th of July in reaching this valley. We made the best time we could under the circumstances, and preserve ourselves and animals fit for use.

The Pioneers were faithful in attending to their prayers. So far as fresh meat was concerned, their hunters killed what game was sufficient to supply them, and they dried considerable and brought it with them, which together with the flour and groceries obtained from these emigrant companies, served us until we had finished our mission.

When President Young was questioned by any of the Pioneers as to the definite point of our destination, all he could say to them was, that he would know it when he should see it, and that we should continue to travel the way the Spirit of the Lord should direct us.

At the Pacific Springs, fourteen miles from the last crossing of the Sweetwater, and the first waters on this side of the Divide, we were met by an Indian trader and mountaineer known as "Peg-leg" Smith, who had his trading post somewhere above Soda Springs, on Bear River. He described to us the region of Bear River, and Soda Springs, and Bear Lake Valley, and Cache Valley, and Marsh Valley, which he had visited in the course of his hunting, and trapping, and trading with the Indians. He earnestly advised us to direct our course northwestward from Bridger, and make our way into Cache Valley; and he so far made an impression upon the camp, that we were induced to enter into an engagement with him to meet us at a certain time and place some two weeks afterwards to pilot our

our company into that country. But for some reason, which to this day has never to my knowledge been explained, he failed to meet us; and I have ever recognized his failure to do it as a providence of the allwise God. The impressions of the Spirit signified that we should bear rather to the south of west from Bridger than to the north of west.

As we journeyed from Bridger on to the Muddy, and up the Muddy to Quaking-asap Hill, and from Quaking-asap Hill on to Sulphur Creek, and, while we were camping in the vicinity of what is known as Tar Springs, we were met by a mountaineer by the name of Goodyear, who had spent the previous year in the valley of the Great Salt Lake, having come in from the west with a band of horses, and wintered where the city of Ogden is now located—having come here the previous spring—and had fenced a small patch, and had tried the experiment of sewing grain and vegetables in a small way. But he, too, was unable to give us any hope; on the contrary, he told of hard frosts, cold climate, difficult to produce grain and vegetables in any of this mountain region. The same answer was given to him as to Mr. Bridger—"Give us time and we will show you."

As we made our way on from that point—I think it was the following day or the day or the day after that—that the mountain fever, which was beginning to make inroads into our camp, seized President Young; and so many of our camp were affected with it that we had to stop for a season on Yellow Creek, and again at the head of Echo Cañon, stopping and traveling as the sick were able to endure the journey, until we reached the Weber, at the mouth of Echo Cañon, and struck our camp a few miles below the present railroad station, where we spent several days. Meantime, while in Echo Cañon, President Young being unable to travel, and as the season was advancing, he felt moved upon to direct Elder Orson Pratt to take that portion of the camp, or most of them, that were able to travel and labor with their axes, picks and shovels to make roads and bridges, to commence the work of cutting their way through the mountains and cañons into this valley. And by the time they had succeeded in reaching what is called the Big Mountain, most of the rest of the company started in their trail, still leaving President Young and a few to nurse and care for him, and also a few feeble individuals to follow as soon as they were able. I well remember as we called at the wagon to bid the President good-bye, Brother Willard Richards, who had charge of those about to leave, asking if he had any counsel to give to guide our movements after we should emerge from the mountains into the open country on the west. He was barely able to support his head with his elbow resting on the pillow and his head in his hand while he spoke feebly, in a low tone: "My impressions are," said he, "that when you emerge from the mountains into the open country, you bear to the northward and stop at the first convenient place for putting in your seeds." Some of the seeds we had brought with us should by this time have been put in the ground, such as the potatoes and other vegetables. This last suggestion from President Young controlled our movements. It fell to the lot of Elder Orson Pratt and myself to penetrate through the thickets and emerge into this valley and get a view of the Great Salt Lake, as was said yesterday by Brother Woodruff, on the 21st day of July. The thicket down through the Narrows, at the mouth of the cañon was so dense that we

could not penetrate through it. I crawled for some distance on my hands and knees through this thicket, until I was compelled to return, admonished to by the rattle of a snake which lay coiled up a little under my nose, having almost put my hand on him; but as he gave me the friendly warning, I thanked him and retreated. And I will here say that from that day to this I have never waged war upon the serpent when he has kindly given me notice of his presence. We raised on to a high point south of the Narrows, where we got a view of the Great Salt Lake and this valley, and each of us, without saying a word to the other, instinctively as if by inspiration, raised our hats from our heads and then swinging our hats shouted, Hosanna to God and the Lamb! We could see the canes down in the valley on what is now called Mill Creek, south of the lower grist mill, which looked like inviting grain; and thitherward we directed our course. But when we reached it and ascertained what it really was, and remembering then the last injunction of President Young, we turned northward and crossed Mill Creek on to City Creek, which appeared to us the point of our destination as indicated by the President. From this point we turned back and crossed the bench on the north side of Cañon Creek, going in on the side of the mountains, and made our way back to our working party, who by this time—10 o'clock at night—had come over the Little Mountain and formed camp near its western base. The next day our working party cut their way through the underbrush down through the Narrows from whence I had retreated, and came down to Mill Creek, south of the present mill, and camped at night. At noon on the 23d we made our camp on City Creek, below Emigration Street, or the street where the street railroad runs east from the Clift House, and just below that on the old channel of the creek; the creek divided just below this Temple Block, one branch running west and the other south. It was on the south branch of the creek we formed our camp on the noon of the 23d; and here we bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicated this land unto Him for the dwelling place of His people. And then we organized various working parties to get out the plows and other implements and tools, appointing some to go and plow the land, and others to turn the water on the land to irrigate it. We found the land so dry that to plow it was impossible, and in attempting to do so some of the plows were broken. We therefore had to distribute the water over the land before it could be worked; this being done, the ground was got ready by the following day, when President Young arrived, and as Brother Woodruff told you yesterday, he was able to plant the potatoes he had in his wagon. The 24th of July of that year was on a Saturday, and President Young arrived at about 2 p.m. of that day; and on that Saturday night we had about six acres of potatoes and other vegetables planted, the field extending southward from about where the City Hall now stands. This was thirty-three years ago yesterday.

On the Sunday all work was suspended as usual, for we always observed the Sabbath day in all our journeyings. We held our meeting and offered up our thanksgiving and prayers and sacraments before the Lord; and President Young for the first time was able to get out of his wagon and sit in his rocking chair and listen and direct, and he spoke to us a little from his chair, and requested that we organize ourselves into exploring parties and explore the

country north, south and west; "for," said he, "it is necessary that we should learn the facilities of the country and be able to report to our brethren whose eyes are turned towards us." "But," he said, "I can tell you," this was after we had organized three exploring parties and made every necessary preparation to start out on the morning following, "but I can tell you before you start, you will find many good places and many facilities for settlements all around us, and you will all return feeling satisfied that this is the most suitable place and *the* place for us to make our commencement. And here is the place to build our city." And I may add, that from that time not only did these three exploring parties bring back the word confirming what the President had said with regard to this place, but I believe it has been the universal judgment of all the people of the mountains that this was *the* place, and that around here were the greatest facilities, when climate, soil, timber, water and everything are taken into consideration, that it was the most suitable for our central location,

Brother Woodruff informed the people yesterday how President Young, as he emerged from the mouth of Emigration Cañon, lifted himself up in his bed and peered out of his wagon which overlooked the valley, the cottonwoods on the creek, and the camp on the east side of the creek in fair view, and as Brother Woodruff told you yesterday, that President Young said then, and afterwards to all the camp, that this was the place he had seen long since in vision; it was here he had seen the tent settling down from heaven and resting, and a voice said unto him, "Here is the place where my people Israel shall pitch their tents." The same Providence that directed the Pioneers, led by our late honored President, has encouraged and directed the labors of the people from that time to the present. The covenant which we made in the Temple at Nauvoo, when the vote was taken to journey westward and flee before our persecutors in the western States, the covenant we made in that Temple that we would never cease our efforts until we had gathered the poor who were unable to go with us, and bring them to the place which should be selected for the gathering of the Saints, was the first thing to come up before us when we had raised the first crop and demonstrated the fact that grain and vegetables could be produced here, and that there were facilities here for sustaining a population—the covenant we had made came up before us, and we commenced our operations of gathering from the people contributions of their scanty means, which we sent back for the poor who were left by the wayside between Nauvoo and Council Bluffs, and Winter Quarters, and on the Missouri River, and others who were scattered up and down the river and in northern Missouri, who were venerable and unable to proceed, and Bishop Edward Hunter was the individual to whom this sacred trust was confided, and the one who led the camp of the poor that were gathered in the year 1850. Our funds were collected in the fall of '49; and Bishop Hunter took the means and with others crossed the plains that year, and in the summer of '50 brought the first company of poor Saints by what is known as the Perpetual Emigration Fund Company, which has been in operation now thirty years, and has gathered its thousands annually. The fund was gotten up on the principle of perpetual succession, to continue increasing on condition of the people acting honestly and in accordance with their covenants, repaying the amount, as fast as they could do so, which had been advanced to them. But I very much regret to

have to say that many who have been the recipients of the contributions of the poor have seemed to forget the pit from which they were digged, and the hole of the rock from which they were hewn, and have neglected their duty in this respect. However, we have abundant reason for thanksgiving for all the good that has resulted from the efforts of the early settlers and of those of later years, in contributing for the gathering of the poor in the many thousands that have been brought to this land—first those that were left behind in Missouri and Iowa and on the eastern borders of what is now Nebraska, and next the poor of the old world.

A generation may be said to have passed away since the Pioneers arrived in this valley, thirty-three years being deemed the average duration of a generation at the present time. And the change, how great! The careful observer of the scenes presented to us yesterday—the representations of the trades and industries, manufactures and commerce, and the associations for the education and improvement of the youth, the great increase among the people, the comforts, not to say luxuries, of life which surround and bless the people on every hand to-day, present such a contrast that the heart is full to overflowing with thanksgiving and praise to our God, and ought to inspire the rising generation with great faith, courage and perseverance, knowing what has been accomplished in the past generation, and should lead them to reflect and consider what lies before us in the future.

There is one feature, however, which contrasts unfavorably to-day; it is this: that among the rising generation, and even among some of the former generation still remaining, some seem unmindful of the providence of God that has led us and planted us here, and the purposes and designs of Jehovah in thus leading us here, and the great work which God requires at our hands; and some of them seem befogged; the cares of the world, the deceitfulness of riches and the pride of life turn the heads and hearts of some, and who make it possible for a certain class to thrive in our midst whose object and aim is to thwart the purposes of God and the works of the Saints. True, there is a class among us, and perhaps a large portion of that class called outsiders, or those who have not yet been able to see and understand the spirit and inspiration that moves the Latter-day Saints, there may be many of this class who are able to appreciate the industry, and the union, and the faithfulness and virtue of the Latter-day Saints, and their exercises in converting the desert into a fruitful field, and opening up this great interior country to civilization, and are inclined to award them reasonable credit for their efforts and labors. But there is another portion who are among us, not entirely for filthy lucre's sake, not entirely for matters of business, not entirely for the purposes of procuring homes as people generally are, but they are here for another purpose, some as missionaries, some professional, some like the ancient Pharisees who Jesus said compassed sea and land to make one proselyte, and when they had done so, they made him tenfold more a child of the devil than he was before. Then there are political missionaries, and sometimes missionary judges and Federal officials who, instead of faithfully performing their duty, go out of their way to cast odium upon the Saints, and draw a veil over their virtues; and who take pleasure in exhibiting their faults and greatly magnifying them. These latter classes, instead of adopting that noble sentiment of

the poet, "Speak of all the best you can," do the opposite, and try to conceal what good they might speak of; their hearts seem to be a fountain of bitterness which, instead of sending forth sweet waters, are only bitter continually. That Spirit which the Latter-day Saints have received by faith, repentance and baptism and the laying on of hands, and by continuing constant in prayer, is like the fountain in the centre of this building, springing up a well of water unto everlasting life, reviving all around. But the spirit which the missionaries referred to seem to have imbibed sends forth bitter water, producing nausea and vomiting. I say the unpleasant feature of to-day is this fact that there are a sufficient number among our own people, who have become stupid, befogged and benumbed in their sensibilities and blinded by the cares of the world and deceitfulness of riches so that they are ready to strike hands with any whom they think can in anywise contribute to gratify their vanity, their pride, their lustful and covetous desires. Were it not for this, the existence of this class of missionaries referred to would not be possible among us. There would be nothing to encourage it, nothing for that element to feed upon. But so long as we are ready and willing, in addition to that charity which the Gospel promotes in us, to let this charity overflow to such an extent that we are ready to receive into our fellowship and into our arms the serpent as well as the dove, without being able to discern between them, and perhaps fondle the serpent in our bosom until he stings us; this is an evil among us which is to be deplored. Although taking the broad view of the providence and dealing of God with the children of men, we must admit that even in this, too, there is an overruling providence, and that it is not without its good result and grand design; for one of the important truths in the economy of heaven with regard to the dealings of God with men, is that they must all be exposed to temptation, all must be tried and proven, all must exhibit what is in them, all must be put to the test and be proven by their own works as to whether they love the truth, virtue and goodness; whether they will plant the good seed in the soil of their hearts, or the evil seed; whether they will nourish and cherish the good seed, giving it a chance to grow, or whether they will allow it to be choked down by the growth of evil. Each and every one must work out their own salvation with fear and trembling, and without thus being tempted and proven and having an opportunity of being tempted and proven none could enter into glory. And in the economy of heaven the tempter seems but to perform his part of the work. The Evil One whom we call that old serpent, Satan, or the devil, is but performing the part of the work which he has chosen—I will not say the part that has been assigned to him, but the part he has chosen. And so with all those who choose evil instead of good, who receive and cherish error instead of truth, who roll falsehood as a sweet morsel under their tongue, and when the truth is presented before them and is within their reach if they were willing to receive it, they with all those who delight in evil speaking and in evil surroundings and in misrepresentations, indulging in envy and in everything that is evil, have their choice, they take their choice, they labor in the sphere which they choose for themselves, they walk the road and path which they themselves elect, they sow the seed and they themselves nourish the seed in the soil of their own hearts, and they reap the fruit of their own labors, whether bitter or sweet.

whether lovely, pure and holy, or whether it be envy, jealousy, vituperation, wrath, malice and death; for the one road leads to death and down to damnation; the other to peace, fellowship, union and love, with all the attendant joys, glory and exaltation with the gods.

May heaven inspire us to know and understand the truth as it is in Christ Jesus, and to magnify our high calling before Him, in the name of Jesus. Amen.

NAMES OF THE PIONEERS OF 1847.

DEAD.

	DIED	
Adams, Barnabas L., Salt Lake City,		1870
Benson, Ezra T., Ogden City,		1868
Badger, Rodney, drowned in Weber River,		1852
Brown, Nathaniel Thomas, shot in Iowa,	February,	1848
Burnham, Jacob D., California,		1850
Byard, Robert, Ogden City,		1876
Clayton, William, Salt Lake City,	December 4,	1879
Case, James, Sanpete Co.,		1858
Chamberlin, Solomon, Washington Co.,		1862
Craig, James, Washington Co.,		1866
Cushing, Hosea, Salt Lake City,	Before	1864
Crosby, Oscar, Los Angeles, California,		1870
Dixon, John, killed by Indians in Summit Co.,		1853
Driggs, Starling, Parowan, Iron Co.,	December 3,	1860
Dykes, William, Nebraska,	November 24,	1879
Egan, Howard, Salt Lake City,	March 16,	1878
Eldredge, John S., Wasatch Co.,		1874
Ensign, Datus, Ogden,		1870
Fairbanks, Nathaniel, drowned in California,		1854
Fowler, John S., went to California in 1848; died there.		
Freeman, John M., died of cholera in Carson,		1850
Frost, Burr, Salt Lake City,	March 16,	1878
Greene, John Y., Salt Lake City,	May 25,	1880
Hancock, Joseph, Payson, Utah Co.,		
Hanks, Sidney Alvarus, frozen to death in Parley's Park,		1874
Higbee, John S., Toquerville, Kane Co.,	November 21,	1877
Hewd, Simeon, Beaver Co.,		1862
Harmon, Appleton M.,	Before May,	1877
Jackman, Levi, Salem, Utah Co.,	July 23,	1876
Jacobs, Norton, Sevier Co.,	January 30,	1879

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DATE DUE

JUL 15 1981	DEC 20 1981		
JUL 7 1982			
SEP 24 1983	DEC 15 1982		
	JUL 29 1988		
AUG 04 1984			
AUG 6 1988	JUN 30 1987		
	JUL 14 1994		
	DEC 12 1987		
APR 15 1989	FFR 11 2007		
PR 04 1989			
AUG 05 1989	FEB 02 2010		
JUL 28 1989			
MAY 29 1990			
MAY 21 1990			

